

# **The answere to the fy2st parte**

of the porsened booke,  
Wherch a namelesse  
heretyke hath  
named  
the souper of the lorde.

By Syr Thomas More knyght,





god  
Do  
the  
my  
the  
and  
the  
and  
hote  
neu  
But

The preface.

Byr Thomas More knyght  
to the chrysten reader.



Olde god good chri-  
sten readers as I  
haue often sayde,  
þ every good chry-  
sten man, ye man &  
woman both, which  
are of that inwarde  
good and graciouse mynde, that they  
wolde not for all thys world forsake  
the trewe fapth them selfe, hadde as  
mych burnynge zeale and feruour in  
theyr hartes, to se it outwardly kepte  
and preserued amonge all other, as  
these that are fallen in false heresyes  
and haue forsaken the fapth, haue an  
hote fyre of hell in theyr hartes, that  
neuer can suffre the to reste or ceace,  
But maketh them bothe day & nyght,  
Aa.ii. Byssop

## The pzeface

By sily labour and worke, to subuerthe  
and destroye the catholyke chrysten  
fayth, wyth all the meanes that euer  
they can deuise.

**F**or surely yf all suche as byleue  
well them selfe, Were as loth to here  
any worde spoken wronge agaynste  
the fayth, as they wolde be to speke  
it them selfe: there sholde neyther fe  
lesshyppe of theyr matchys, nor feere  
of any suche as are after the worldy  
compte accompted for theyr betters,  
any thyng sette oz wythstande them  
bothe by worde and countenaunce to  
shewe them selfe playnely, to hate &  
deteste and abhorre vterly, the pes  
tylent contagyon of all suche smoky  
comunycacyon.

**T**he tyme hathe bene ere this,  
whan honest chrysten people wolde  
walke so farre of from al lecherouse  
lyuynge, that they wolde not come so  
myche



## The pzeface

mych to warde it as to abyde the tal-  
kyngge but folowed thapostles pre-  
cepte that sayth, let not fornicacyon Ephes. 5.  
or any vncleennesse be so mych as na-  
med amonge you.

**I**n that whyle was there myche  
honest clennessse, & by shamefastnesse  
mych was chastyte conserued. But  
after tyme yin word, folke fell vnto  
more lyberte / and suche as wolde  
forbere the doyngge, wolde yet be wel  
contēt to fall in the feleshyp of foule  
and fylthy talkyngge: than beganne  
clennesse greatly to decaye. for as 1. Cor. 15  
thapostle also reherseth, euyl com-  
municacyon marreth and corrupteth  
good maners.

**B**ut this decaye from chastite by  
declynacyon into foule and fylthy tal-  
kyngge, hath bygonne a great whyle  
agoo, and is very farre growen on.  
But the tyme hath ben cun vntyll  
Aa.iii. now

## The pzeface

now Very late, that albe it of fleshly  
Watonesse men haue not letted to vse  
them selfe in wordes bothe lewd and  
Very large: yet of one thyng euer  
wold euery good man be well ware,  
that heresye wolde be no man suffre  
to talke at his table, but wolde bothe  
rebuke it and detecte it to, all though  
the thyng touched hys owne borne  
Brother. Much hath ben tpyll of late y  
comen chrysten zele to warde the ca-  
tholyke fayth.

¶ And albe it that I doubt not, but  
that (god be thanked) the fayth is it  
selfe as faste roted in thys realme  
styll as euer it was before (excepte  
some very few places, & yet euen in  
those few, the very faythfull folke  
many mo than are the faythlesse to)  
yet syth good men haue of late not  
letted to here the euyl talke, and vna-  
ctrolled to speke blasphemouse wor-  
des in theyr company, the courage  
therof

## The pzeface

therof hath out of all questyon mych  
geuyn occasiō y heretikes haue spred  
theyr erroneous mych y more abroad.  
For it is not only sechery y thapostles  
wordes are verified of, where he saith 1. Cor. 15  
y euyl cōmunicacyō corrupteth good  
maners (albe it therof be they ver-  
fied to) but specpally be they veri-  
fied of herespe. And agaynst the cō-  
municacyon of heretikes dyd saynte  
Poule specpally speke them in hys  
fyrst ppstle to y Corynthyas/ among  
whom some began homely than to  
talke agaynst y generall resurrecciō,  
as some begynne among vs now, to  
talke agaynst the blessed sacramēt.  
¶ And such cōmunicacion it is ther-  
fore that thapostle speketh agaynst/  
of which he sayth also y the cōtagion 2. Timo. 2  
crepeth forth and corrupteth fether,  
after y maner of a corrupt canker.  
¶ And therefore he byddeth vs that  
we sholde haue none other cōmunicacyon  
Aa.iiii. cyon



## The pꝛeface

eyon With heretykes, but onely of re-  
prouyng theyꝛ heresye & geuyng the  
Warnyng to leue. And yet not euery  
man be bold, to talke to long With the  
not euyꝛ thecof neythꝛ, nor ouer of-  
ten to medle With them/lest as the pe-  
stylence catcheth somtyme the leche  
that fastyng cometh Very nere and  
longe sytteth by the syke man bys by a-  
bout to cure hym: so, some folke saynt  
and feble in the fayth matched With a  
felow stoburne & stronge in heresye,  
may soner hym selfe take hurte than  
do the tother good.

**T** Haynt Doule therfore inspyred  
With the spiryt of god, cōpendiously  
toucheth in Very few Wordes, bothe  
these two poyntes at onys, Where he  
Wryteth vnto Titus: That man y  
is an heretyke after onys or twyse  
Warnyng (Lo here the cōmunicacyō  
that he wolde we sholde haue Wryth  
hym).



## The pꝛeface

hym) Voide & escewe hym. So here  
ye se so that after onys or twyse wag  
nyng of them, the byshop sholde as  
folke incorrigible expell them/ & we  
sholde yf we well dꝛd, kepe no more  
cōpany nor no more cōmunycacyon  
with them/ no sayth saynt Johā, not  
so mych as byd theym good spede or  
good morow whan we mete them.

2. Johā.  
c. 1. v.

¶ These byddynge of these bles  
sed appostles, yf all catholyke folke  
wolde folowe (whych eyther of nec  
essygence or fere, or for synful ciuyltye,  
whyle we folow not, we neuer dys  
charge well our consyence towarde  
god). There wolde withoute any  
great suyt or trouble be shortly farre  
fewer heretyques than there be. And  
they yf are, shold shortly pceyue in eue  
ry place where they wene the self ma  
ny, how very few they be/ whych as  
Aa v.      few

## The pzeface

few as they be, wolde god yet they  
were yet farre fewer than they be.

For all be yt there are of heretyques  
farre fewer than those that are wold  
haue it seme there were; yet are there  
vndoutely by suche dysmyssyng suf  
ferance, many mo than elles there  
sholde haue ben.

¶ And this is also the cause, that of  
these heretyques bookes there be so  
many now brought in as there be. For  
whyle men may so boldly speke out  
theyre heresyes, euen amonge theym  
whome they knowe none heretykes;  
this maketh many folke yelles durst  
not medle wth suche bokes, to bye  
theym and loke on theym, and longe  
to se what they saye.

¶ But some there are that fyrst be  
gynne but of suche a vayne curpouse  
mynde, whome the deuyll dysueth af  
ter forwarde, and fyrst maketh them  
doute of the trouthe. And after byn  
geth

## The pzeface

geth theym oute of doute to a full besyde of heresye.

**A**nd thus of suche bookes, as sore as they be forboden: yet are there many bought. Nor the pael refrayneth not myche people from the byenge, syth there is none house lyghtly that hathe so lytle come, that lacketh the come to hyde a boke therein.

**B**ut when they hadde the bookes, yf men wolde abhoire theyr talkyng gone were all the pleasure that they take therein. But now while men controulle theym not, but laugh and sette theym bable, pryde maketh theym procede, and they procure mo, and spredde the bookes more abroad, and drawe mo bretherne to theym.

**T**here ys no small number of suche erronpouse englyshe bookes prented of whyrche yf fewe were boughte, there wolde not of lykes lyhed so many be putte in prente/

saupng



## The pzeface

saupnge that some Brethern there are  
in this realme, that of theyr zeles to  
theyr sectes, beyng of such substaunce  
that they maye forbere yt, geue some  
money therto before hande, content  
to abyde thaduenture of the sale, or  
geue the booke aboute for nought to  
bryng men to the deuyl.

¶ And in this wise is there sent ouer  
to be pzentd, the booke y<sup>e</sup> fyrth made  
laste agaynste the blessed sacrament,  
answerynge to my letter, wher w<sup>th</sup>  
I confuted the pestylēt treatyce that  
he hadde made agaynste yt byfore.

And the Bretherne loke d for yt now  
at thys hartleme w<sup>th</sup> tye laste passed  
and yet loke euerie daye, except yt be  
come alfredye, and secretely runne  
amonge theym.

¶ But in the meane whyle, there is  
come ouer a nother booke agaynst the  
blessed sacrament/ a booke of that sort,  
that

## The pzeface

that frythes boke the bretherne may  
nowe forbere. For more blasphemouse,  
and more Bedelem cype than  
this boke is, Were that boke harde to  
be/which is yet madde inough as me  
say that haue sene yt.

**T**his boke is intytled, The sou-  
per of our lord. But I beseech  
suche a shewer, as so serueth in the  
soupper, that he conuayth aWaye the  
best dyshe, and bryngeth yt not to the  
borde/as this man wold yf he could,  
conuey fro the blessed sacrament Cri-  
stes owne blessed fleshe and bloode,  
and leue vs nothyng therin, but for  
a memorypall onely bare brede and  
wyne.

**B**ut his handes are to lumpysh  
and this messe also to great for hym  
to couer clene / specyally syth y dishe  
is so dere and so daynty, that euery  
chryste man hath his hart bent therto  
and

## The pzeface

and therfore his pie set thereon to se  
Where yt bycometh.

**T**he man hath not set his name  
Vnto his boke / nor Whose yt is I can  
not surely say. But some reken yt to  
be made by Wyllyam Tyndale / for  
that in a ppytyle of his Vnto ffrith, he  
wryteth that in any thyng that he  
cando, he wolde not fayle to helpe  
hym forth.

**D**owe be yt some of the Brethern  
reporte that the booke Was made by  
George Jay. And of trouth Tyndale  
wrote Vnto ffrith, that George  
Jay hadde made a boke agaynste the  
sacrament, whych was as yet partly  
by his meanes partly for lacke of  
money, retyphed and kepte fro the  
prient. Dowe be yt what George  
Jay wolde do therein after ward whā  
hys money were come / that coulde  
he not (he sayth assure hym.

Now



## The p̄face

**T** Nowe of trouthe George Joye  
hath longe hadde in hande and redp  
lyenge by hym, his boke agaynst the  
sacrament. And nowe yf this be yt/  
he hath somewhat enlengthed yt of  
late, by a p̄ce that he hath patched  
in agaynst me, wherein he wolde seme  
to soyle myne argumentes, whych  
in my letter I made in that mater a  
gaynst the deuelyshe treatyse of  
Jc̄yth.

**A**nd in very dede, dyuerse that  
are lerned and haue redde the booke,  
teken yf verily to be the booke of  
George Joye, whereof Tyndale  
wrote vnto Jc̄yth/ specyally by cer-  
tayne wordes that were in that letter,  
for therein wyrteth Tyndale, that yf  
George Joye dyd put forth his boke,  
there shold be founden in it many rea-  
sons & very few to the purpose.

**D**owe be yt me thynketh by that  
marke



## The p̄face

marke, that this booke sholde not be that. For in this booke be there verp fewe reasons, and of them all neuer one to the purpose.

**T**he maker of the booke in y ende of his booke, for one cause why he put teth not his name therto, Wryteth in thys wyse, Mayster mocke whom the veryte moost offendeth, and doth but mocke it out whan he can not soyle it, he knoweth me well inough.

**T**hys sadde and sage earnest, mā that mockyng at myne name calleth me mayster Moche, dothe in these wyse wordes nothynge but mocke the readers of his booke / saue that his reason is so rude and folyshe, that the mocke returneth to hym selfe.

**F**or syth he Wryteth not his booke to me, nor sendeth me none of theym, But the bretherne kepe theym fco me as closely as they cā: What if I Wylt neuer so wel who he were that wrote yt, what

## The pzeface

yt, What Were this to the Bretherne  
that reade yt: know they therby who  
yt is to?

**N**ow for my selfe also, though I  
knowe Tyndale by name, & George  
Jay or George Joy by name also,  
and wenty such other fond felowes  
of the same secte mo: yet yf tenne of  
those wolde make tenne suche folyshe  
treatyses and sette theyre names to  
none, coulde I know therby whych  
of those madde foles, made whych  
folyshe boke.

**D**yuerse there are in dede, of  
those that are lerned and haue redde  
the boke, that thynke for the lacke of  
lernynge and of wytte also, that they  
fynde euery where therein, the booke  
sholde neyther be made by Tyndale  
nor by George Jay neyther / but ra-  
ther by some yonge vnlerned fole.

Ob Do we

## The p̄face

**T**hō we be it as for me, I thynke  
the boke myghte be for all that made  
by Tyndale or by George Jape or  
ther. For the mater beyng dysposed  
agaynst the blessed sacramēt, the wy-  
fest or the moste sole, the moste lea-  
ned or the lest, is all in maner one,  
and in that mater maketh lytle dysfe-  
rence. For I neuer founde yet any  
man so wel lerned, and so naturall-  
ly well wytted wythall, but after that  
he fell ones to the defense of heresies,  
a specyally of this abomynable here-  
sie agaynst the blessed sacramēt: nei-  
ther lernyng, nor wytt, neuer wel ser-  
ued hym after.

For as for Tyndale the captayne of  
our Englyshe heretyques (who by-  
fore he fel to these fransyes, mē had  
went had had some wytt, and was ta-  
ken for full p̄tyly lerned to) ye se  
good



## The preface

Good chrysten readers playnly tryed  
by his booke, that an vnlettered man  
myghte be ashamed to write so vnser-  
nedly / and a madde man wolde all  
most waxe redde for shame, to write in  
some thynges so frantkyllly.

¶ As touchynge freere Barons and  
George Jay, the bretherne a systern  
them selfe se theyr wyttes so wasted  
and theyr lernynge waxen so slender,  
that the bretherhed hath lytle lyfte to  
reade them. ¶ And some of the bre-  
therne that say this new worke was  
made by George Jay, thynke that  
the cause why he sette not his name  
thereto, was bycause he dyd well the  
brethern dyd not regarde hym. And  
Tyndale had in his letter also decla-  
red him for a fole, by reaso wherof he  
thought yf yt came vnder his name,  
the stumacyon therof were but losse.  
Jc pth

## The p[re]face

**T**he first was so a proper yonge man  
and a towarde, tyll he fell vnto these  
folyes. After whiche to what decay  
both his wyt and his leernynge came,  
euery wyse man myche meruayled;  
that in his open examenacyon herd  
and consydered his answeres.

**F**or all be yt that in the booke that  
the bretherne that are here haue sent  
ouer to p[re]sent, Tyndale and hys fe-  
lowes to bygyde the worlde wyth  
all, purpose to make many chaun-  
ges, and amende and aduaunce hys  
partie, vnderproppynge yt wyth theyre  
owne proper lyes: yet shal p[ro]meanes  
be metely well founden to controul  
theyre falsshed. I trust, and to take  
awaye theyre clothes, and leue hys fo-  
ly bare. And than shal men playne-  
ly se, that of one whome the bre-  
therne booste for so wyse, there neuer  
dyled

## The pzeface

dred in Englange byfore, any false  
heretique so folyshe.

**C** But now as touchynge this new  
come ouer boke, whiche the maker  
hath entituled The super of the lord:  
though the man haue named yt the  
souper of our saupour Chyrste, yet  
hathe the man made yt the souper of  
the deuyll.

**T**he specyall effecte of all hys  
Whole purpose is to fede vs w<sup>th</sup>  
the moste popsoned heresye that las  
bozeth to kyll the catholique christen  
fayth, concernynge the blessed sacra  
ment of the autare / all be yt by the  
Waye he putteth forth the dyuerse other  
heresye besyde.

**T** hys vsauerye souper of his,  
without any corne of salte, and spy  
ced all w<sup>th</sup> popson, he drupdeth as  
yt were into two courses / that ys to  
vs iii. w<sup>th</sup>



## The preface

Wytte into the treatynge and declarynge of two specyall thynges specified in the gospel of Chyste, wherby chysten people playnely perceyue, that in the blessed sacrament of thaulter, is the very blessed bodye of Chyste, his very fleshe and hys bloude.

In the fyrste parte whych I call here his fyrst course, occuppunge the tone halfe of his booke, he treateth the wordes of Chyste spoken in the sixte chappter of saynte Johā. Whych wordes our saupour spebeth, of the eatyng of his flesh and drynkynge of hys bloude.

In his secunde parte, whiche I call hys secund course, he treateth þe maundyng of Chyste wyth hys apostles vpon shere thursday, wher-in our saupour actually dyd institute þe blessed sacrament, & therein verely gaue



## The preface

gaue his aDne very fleshe and blood  
to his tWelue apostles hym selfe.

**I**shal therefore diuylde this worke  
of myne into tWo partes in lyke wise,  
of whiche tWayne this shall be the  
fyfte, wherein I shall detect & make  
euery man perceyue thys mannes  
euyl coquery in hys fyfte course,  
concernynge the treatynge of Chrys-  
stes wordes in the syxt chappter of  
saynte Iohn.

**A**nd all be yt þ I shall after ward  
send pou forth my secunde parte also  
agaynst his secunde course: yet shall  
I so handle thys mannes mysche-  
uouse heresye in this fyft part, that  
though I neuer wrote worde more  
herafter of the mater, yet to the per-  
ceyvinge of the trouth, and deteccy-  
on of his falsed, this fyft part might  
suffyse for all the whole mater.

**I**n hys fyfte parte, he forste ex-  
pōneth

## The pzelace

poſteth the later parte of his fyrſte  
chapyter of ſaynte Iohn/ and by hys  
declaracion laboureth to drawe men  
from the perceyvinge of the trowth,  
and ſetteth forth alſo both his prync-  
cipall hereſye, and ouer that dyuerſe  
other.

¶ Alſo in the ſame parte he argueth  
agaynſte all men in generall that ex-  
poſe any of thoſe wordes of Chriſt  
there ſpoken, to be ment by Chriſte  
of the very eatynge of hys fleſhe  
(as the catholique chyrch byleueth)  
in the bleſſed ſacrament.

¶ In that fyrſte parte alſo he ar-  
gueth agaynſte me by name in ſpe-  
ciall/ and pretendeth to ſoye ſuch ar-  
gumentes as I made in my letter a-  
gaynſte the poiſoned treatyſe, that  
Iohn feryth had before made in that  
mater agaynſt the bleſſed ſacrament.

In

## The pꝛeface

**I**n that parte also the man byn-  
geth in two places all in great, which  
he hath pyked out by longe leysoure  
amonge all my bookes/ in eyther of  
whiche two places, he sheweth that  
I haue notably contraryed myn owne  
wrytynge, that I haue wryten my  
self in other places before & sheweth  
also the places where.

**I** shall therefore good readers in  
this fyrste parte of myne geue you  
foure bookes/ and some of them very  
shorte.

**I**n the fyrst wyll I geue you the  
exposicion of the selfe same wordes  
of Chyrste, mencyned in the syxte  
chapyter of saynt Iohū / by whiche  
who so conferre them and consyder  
them togyther, shall I trust perceiue  
well the fashed of his exposicion, &  
not be deceiued thereby. And for myne

Ob. v.

expo:



## The pzeface

exposycyon ye shall not geue me the thanke. for I haue but pyked it out here and there out of the Wrytynge of dyuers olde holy menne.

**T**he seconde shall shew you for a sample, some of the fautes both in folies and errours, that the man hath made vs in his exposycyon.

**T**he thyrde shal answere a sople hys wyse reasons, wyth whych he wolde make all men folys, that haue expownded that place before, contrary to hys heresye now that is to wytte, all the olde holy doctours and sayntes frome thapostles dayes vnto oure owne tyme.

**I**n y fourth shall ye se what wyte and what lernynge he sheweth, in sopleynge of myne argumentes made before in that mater agaynst his felow John ffrith.

The

## The pꛛeface

**T**he fꛛst shall declare you the  
dylpgence that the man hath done, in  
sekpng out my neglygence, seupnge  
some places in my Wꛛytynge, repug-  
nant & contrary the one place to the  
tother. And of such place ye shall (as  
I sayd) se hym with dylpgent serche  
of thre yere, at laste bypnge you forth  
tWayne. And there shall you se good  
chrysten reders, that in those tWayn,  
my neglygence shall for all his dylp-  
gence proue hym tWayse a fole.

**O**ut in the treatynge of this mater  
with hym, I shall lacke somwhat of  
the commodyte that the man hath in  
dysputynge wyth me. For he hath a  
greate pleasure oftetymes, nowe in  
one maner, now in another, now to  
talke of me, and now to speke to me  
by name, wyth, thus sayth Moze, and,  
to mayster Moze, and sometyme, mayster  
Moche, and, let Moze mocke on and lye to / and  
many

## The pzeface

many such goodly garnysshyng mo:  
But he wyll be for hys owne parte  
sure that I shall not dyspute wyth  
hym by name, and therfore be kepeth  
it adware.

¶ And therfore what folp and what  
falsed be founden in his boke, he for-  
ceth very lytell. For shame he thyn-  
keth he can none take therby, whyle  
folke knowe not hys name.

¶ Wherin he fareth myche lyke to  
some bestely body, y wolde not care  
to sytte downe wyth hys face to the  
walwarde, and ease hym selfe in the  
open strete / and though all the towne  
at onys tote in his tayle, take it for no  
shame at all, bycause they se not hys  
face.

¶ And verply as we se somtyme,  
that suche as walke in visours, haue  
mych the lesse fere and shame, bothe  
What



## The preface

What they do and What they saye, by  
cause they thinke theym selfe vnk-  
nownen: so do these folke oftentymes  
lytell force What they wyte,  
that vse to putte out theyr booke,  
and set not theyr names vnto theym.  
They thinke theym selfe vnseene  
whyle theyr name is vnknewen/and  
therefore they fere not the shame of  
theyr folys. As some haue I seene ere  
this, full boldly come daunce in a  
maske, whose dauncynge bycame the  
so well; that yf theyr visours hadde  
ben of theyr faces, shame wolde not  
haue suffred theym to sette forth a  
fote.

¶ And master Manner vnder his  
maskers face forceth not myche to  
shyfte a false caste amonge, wth a  
payre of false dyce.

¶ And therefore syth this man by  
wyth.



## The fyfth boke

WylthdraWyngre his name from hys  
Booke, hath done on a visout of dyssi-  
mulacyon, dyssimulynge his person  
to boide the shame of his falsed, and  
speketh to mych to be called mayster  
Quamer, whiche name he were els  
well worthy for hys false dyce:

I shall in this dyspicyon by  
wyene hym and me, be con-  
tent for thys onys spych

by some name muste

I call hym) for  
lacke of hys  
other name

to call  
hym

mayster Quamer:

And thus finishynge this  
preface, we shall  
begynne the  
mater.



The fyrst booke.

i.

The .i. chappter.



After Maske  
hath in thys hys  
poysoned treatise  
agaynst Crystes  
hole some so wpr  
xxxii. leys. In  
first. xiiii. wherof

he expowneith vs the later parte of  
the sxxte chappter of saynt Iohn.  
And incidently by the way, the man  
maketh as though he answered the  
reasons whiche I made in my letter,  
agaynste the pestilent treatise that  
fyrst made fyrst agaynst the blessed  
sacramēt. And in the same. xiiii. leys  
also, he byngeth forth two thynges  
for specyall notable, wherin he sayth  
I haue openly cōtraryed myn owne  
wrytynge.

I Wyl good reader peruse the re  
manant of hys booke after this fyrst

a,

part

## The fyrst booke

part answered. In whiche contem-  
nyng these thre thynges that I haue  
reherced you the fyrst hath he so han-  
deled, y all were there not (as there  
are in dede) dyuerse false heresyes  
interlaced therein, yet it were for the  
mater of very slepyght effecte. For in  
his expositiō he nothyng toucheth nor  
cometh nere to the thyng wherein the  
poynt of all the mater standeth.

**T**he secundu point hath he so well  
treated in hys argumentacion, that  
the reasons whiche I laye agaynste  
truth, mayster Maser fyrst falsely  
reherseth, and after so folpshely sop-  
leth, that he leueth the more stronger  
agaynst hym whan he hath done, than  
he founde them whan he began.

**A**nd as for the thyrde poynt con-  
cernyng hys notable notys of suche  
thynges as he layeth to myne ouer-  
syghte, then he so garnesseth & set-  
teth



leth out so semely to the shew, that I wolde no man sholde ever after this daye truste any worde that I shall wyte, but yf ye se mayster Maske playnely proued therin, eyther so falshe as no man shold trust his wyt, or so false that no man shold trust his trouth. Let vs therfore now come to the fyrste point, that is to Wytte hys expositioun.

## The.ii.chappter.

**T**he whole summe of his exposition is, that our sauour in all those wordes takynge occasion of the myracle that he so late before had brought among them, in fedynge fyue thousand of the with fyue barley louys and two fysshes, dyd in those wordes vppon theyr new resort vnto hym whan they folowed hym to Capharnaum, fyrst rebuke & blame them because they soughte hym not

Jo. 6. 5.

## The fyrst boke

for the miracles that they had sene  
hym wurke, but bicause they had ben  
fedde by hym & fylled theyr belyes/  
and that therfore our sauour exhor-  
ted them to labour rather to gete that  
meat that neuer sholde perysshe. Up-  
pon whiche exhortacyon whan the  
Jewes asked hym what they sholde  
do wherby they sholde wurke þe wur-  
kes of god/ Christ sayd vnto them,  
that the wurke of god was, to byleue  
and trust i hym whom the father had  
sene

¶ Thā goeth he ferther & sheweth,  
that vpon the wordes of the Jewes  
askyng our lord what tokē he shewed  
for whiche they shold byleue in hym,  
yth theyr forefathers had gyuen the  
the brede of Māna in deserte, of whi-  
che it was witen, he gaue them bred  
from aboue/ our lord shewed them  
that Moses gaue them not that bred  
from

from heuen, but his owne father had  
geuen them the very brede that was  
descended from heuen, and that our  
lorde there by all the remanaunt of  
those wordes in the sayd syxte chapit-  
ter of saint Iohn, declareth that hym-  
selfe is that very bred, & is to be eatē  
by the fayth and the bylyefe y<sup>e</sup> Chry-  
stes fleshe and body was broken and  
his bloude shed for our synnes. And  
so expowneyth he forth all these wor-  
des of Chryst, applyeng them onely  
to the declaracyon of his passyon to  
be suffred for our redemption/ and  
that our sauour wold haue them by  
leue that point, & that the bylyefe of y<sup>e</sup>  
point was ment by the eatynge, and  
that that fayth and bylyefe is y<sup>e</sup> mete  
of our soules.

**T**he whole somme of his expo-  
sicyō is this in al his sayd. xiiii. leys.  
I mene not that this is all that euer



## The fyrst booke

He sayth therin/for I leue out his circumstances, his garnysshyng, his notes, his argumentacions, his concenyons With me, his molkes, his tauntyes agaynst all catholyke folke, & his manyfold heresyes also, With all Whiche here and there he furnysheth all the progresse of his paynted processe/all Whiche thynges I shall after touche by them selfe. But the somme, the substaunce, and the ende Wherto all the whole processe of his expositiō cometh, is this that I haue rehearsed you.

### The .iii. chapyter.

**W**et now good chrysten readers All this expositiō, Were it neuer so trewe, neuer so comely, nor neuer so cunnynghly handeled/pet Were it (as I tolde you before) Very farre from the purpose. For this expositiō myghte be good ynough, & yet myghte  
Chryst

Chryste in those wordes teache the  
thyng that we speke of besyde, that  
is to wytte besyde the teachyng them  
that hym selfe was the very brede &  
was descended from heuyn to geue  
lyfe to the world, and that he shoulde  
suffre deth for the synnes of þ world  
and that they shold byleue these thyng  
ges, and so eate hym here by fayth/  
he myghte. I saye teche in those wor-  
des also, that he wolde geue vnto  
men his very body & his very flesshe  
to eate, and his very bloud to drinke,  
and that he wolde that they shold by-  
leue that lesson also. And wryth þ spp  
rituall eatyng therof, by fayth re-  
ceyue and eate also his very blessed  
body flesshe and bloude by the mouth  
not in his owne flesshefy forme as þ  
flesshefy Jewes mysse toke it, but  
as hym selfe than ment it and parte  
there expounded it, and by his institu-

## The fyrst booke

cid dyd after more clerely declare it)  
in forme of brede and wyne in þe bles-  
sed sacrament of the aulter.

**I**t is I trow good readers to no  
man almost vnkno wen, that the holy  
scrypture of god is in suche merue-  
lous maner, by the profound wyse-  
dome of his holy spyryte, for þe more  
plentiuouse profyte of his chyrche, de-  
uised, indyghted, and wyten, that it  
hath not onely that one sense trewe  
whiche we call the litterall sence (that  
is to wytte that sence whiche for the  
fyrst lessõ therof, god wolde we shold  
perceiue and serue) but also diuerse  
other sensys spirytual, pertynyng  
to the profyte of our maners, and in-  
struccions in sundry vertues, by meane  
of allegories, openyng of misteries,  
and lyftynge vppe of the soule into þe  
lyuely lyght and inward hygh sighte  
of god. And all those manyfold sen-  
ses



The fyrst booke      v.

ses (diuers in the waye and all tendinge to one ende) maye be conuenient and trew, and all by one spiryte prouided, and in to diuerse spirites by the same one spirite inspyred, for spirituall profite to be by many meanes multiplyed and encreased in hye chyrche.

¶ But neuer hath any good mā ben accustomed to playe the pageant & mayster Maske playeth vs here, with a spirytuall exposicion of allegories or parables, to take a waye & very fyrste sense that god wolde we shold lerne of the letter/and bycause of some allegories, turne all & playn word for & first right vnderstanding, into a secundary sense of allegories.

¶ Of this maner handling of scripture I make mencyon in my letter against crythes false handlinge of this same place of saynt Iohan. And  
a. v.      there

## The fyrst booke

there I shewed in what wyse þ false  
heretikes þ Arrianys vsed by þ same  
meanys, to take þ godhed from Crys-  
stes persone / as fyrth and these fel-  
lowes by the selfe same maner of ex-  
poundinge the scripture, do take a-  
waye Chrystes manhed from Chry-  
stes blessed sacrament.

In that pistle I shewed also that  
I wold in allegoricall exposicions  
fynde no faute, but be well content  
with them, so that men mysse vse the  
not, to the takinge away of the trew  
litterall sense byspde.

This thyng I there shewed  
good readers in the self same pytyle,  
that mayster Masket maketh here  
as though he could a wold answere.  
And yet as though he had neuer herd  
my wordes but slepte while he redde  
them, he playeth here the selfe same  
pageant hym selfe, whyle with his  
allie.

The fyrst booke      vi.

allegorycally expounded of spirytuall  
eatynge of Chrystes godhed and of  
his body by bylyfe of his passion, he  
goth about to take awaye from vs þ  
very lytterall trewth, of the very  
eatynge and bodely receyvinge of  
Chrystes owne very flesshe & bloud  
Now wyll I not lay any maner  
blame at all, to any man that wyll ex  
pounde all the whole processe of Ge  
nesis, by allegories / and teche vs cer  
teyne conuenient vertues, Understa  
den by the four floodes of paradys,  
and tell vs that paradys is grace,  
out of wherche all the floodys of all  
vertues flowe, and Water the erth,  
callynge the erth mankynd, that was  
made therof, beynge barayne & frute  
lesse but yf it be watered with þ floo  
des of vertue / and so forth in some  
suche maner expounde vs all the re  
manaunt. He so that thus doth, doth  
in my.



## The fyrst boke

In my mynde ryght well. But marp  
yf he wolde do it in the maner & with  
the mynde, that mayster Maske ex-  
poundeth vs Christes wordes, all in  
allegories here, and wold teche vs  
suche a spyrytuall sense, to make vs  
byleue that those wordes were to be  
none other wyse vnderstande bysyde,  
But that there were no such floodes  
flowynge forth of paradysse, nor no  
suche paradysse at all. I wold wene  
verely that he were a very heretyke.

Judith. 13

I fynde no fault also with them,  
that expounde the story of Sampson  
tapyng the foxes togyther by y tap-  
lys, and settinge a fyre in them, and  
sendynge them so in to the felde of y  
Philistynes to burne by the corne / in  
those I saye that expounde that story  
by the deuyl, sendyng his heretykes  
in to the corne felde of god the catho-  
lyke chyrche of Christe, with y fyre  
of false

of false wordes to destroye & corne;  
Bothe of trewe fayth and good wur-  
kys, tayed togyder by the taylor, in  
token that all theyr heresies be thepa-  
hedes neuer so farre asunder, yet are  
theyr taylor tayed togyther in that &  
all tende towarde one ende, that is to  
wytte to the destruccion of all maner  
grace and goodnes; & that the taying  
of the fyre and theyr taylor togyther  
signifieth also & for theyr forly false  
hed, finally in the ende the hote fyre  
of hell shalbe so fast tayed i all theyr  
taylor wrabelynge there togyther, &  
neuer shall they gete & fyre fro theyr  
taylor, nor fro the bandes of hell be  
seuered or breke asundre: With this al-  
legorpe of those good men that thus  
expoſe & story, I fynd no faute at  
all. But on the tother syde if any mā  
wold expoſe it so by that spirituall  
allegorpe agaynst these heretikes, &  
be

## The fyrst boke

In my mynde ryght well. But marp  
yf he wolde do it in the maner & With  
the mynde, that mayster Maske ex-  
poundeth vs Chyestes wordes, all in  
allegories here, and wold teche vs  
suche a spyrytuall sense, to make vs  
byleue that those wordes were to be  
none other wyse vnderstādē bysyde,  
But that there were no such floodes  
flowynge forth of paradysse, nor no  
suche paradysse at all. I wold wene  
verely that he were a very heretyke.

Judith. 15

¶ I fynde no fault also with them,  
that expounde the story of Sampson  
tapyng the foxes togpyther by y tap-  
lys, and settyng a fyre in them, and  
sendyng them so in to the felde of y  
Philistynes to burne vp the corne / in  
those I saye that expounde that story  
by the deuyl, sendyng his heretykes  
into the corne felde of god the catho-  
lyke chyrche of Chyriste, wyth y fyre  
of false



of false wordes to destroye & corne;  
Bothe of the earth and good wur-  
kys, tayed togyder by the taples, in  
token that all theyr heresies be thepa-  
hedes neuer so farre asunder, yet are  
theyr taples tayed togyther in that &  
all tende towarde one ende, that is to  
wytte to the destruction of all maner  
grace and goodnes; & that the taying  
of the fyre and theyr taples togyther  
signifieth also & for theyr forly false  
hed, finally in the ende the hote fyre  
of hell shalbe so fast tayed i all theyr  
taples wrabelynge there togyther, &  
neuer shall they gete & fyre fro theyr  
taples, nor fro the bandes of hell be  
seuered or breke asundre: With this al-  
legorpe of those good men that thus  
exposune & stori, I fynd no faute at  
all. But on the tother syde if any mā  
wold exposune it so by that spirituall  
allegorpe agaynst these heretikes, &  
be

## The fyrst booke

he wold therewith enforce hym selfe  
to take a way the lytterall sense, and  
say the text signified nothyng elles,  
and that there was no suche thyng  
done in dede / hym wold I reke for  
an heretyke to.

¶ And in lyke wyse good readers yf  
mayster Masket here dyd onely ex-  
pounde all those wordes of Christe,  
as thynges spoken of spirytuall rea-  
tyng by waye of allegory / that waye  
wold I well allow / for so doth not  
onely suche as he is, but also good  
faythfull folke to. But now whā he  
draweth all Christes wordes to those  
allegories of a false wyse purpose,  
to make men wene (as so sayth hym  
self for his part) y they signifie none  
other thyng; this is the poynt y pro-  
ueth mayster Masket an heretyke.  
¶ And therefore as I sayd, all his ex-  
posicyō is farre of fro the purpose, &  
appro

approcheth not to the point. for the  
questyō is not whether those wordes  
may be well vncyphred & expounded  
of spirituall eatyng by way of an al-  
legory / but whether it may by syde al-  
y, be trewly expounded of the very  
bodily eatyng of Christe blessed bo-  
dy in dede. for yf it so may / than is  
there no mā of so slydre wyttē, but he  
may well se, y all mayster Maskers  
allegorycall exposicion of his onely  
spirituall eatyng, flitteth fro the pur-  
pose quite, & dare not cōe nere y point  
¶ Wherefore to thentēt y ye may cle-  
arly se, y in this exposicyō of his (as  
holy as he wolde haue it seme) he doth  
but clerely mocke (saupnge that is  
is myche worse thanne mockyng, to  
make men fall fro the faryth) I shall  
geue you of the same wordes of  
Christe wyrtē in the syxt chappter of  
saynt Iohan, a nother exposycon  
my



## The fyrst booke

my selfe/in which I shall bysyde all  
suche spryтуall exposicions, as this  
man vseth therein by waye of allego-  
ries or parabes, declare you þ very  
lytterall sense of those wordes: My  
fleshe is very mynate & my bloude  
very drynke. So that ye maye se  
therby, þ our sauour very spake  
& ment, not onely suche a spryтуall  
eatyng as mayster Maske sayth he  
onely ment, but also the very bodyly  
eatyng & drynkyng of his very fleshe  
and bloude in dede. Whiche exposicō  
of myne, yf it be in that point trewe/  
than must it nedes folow (ye se wel)  
that his exposicion is farre fro the  
purpose. for all though there were  
not one false word therein/yet were it  
in dyssemblynge of the trouth, very  
lewd and falsely handelyd.

¶ And now that myne exposicion  
shalbe trewe in dede, that shall you ere  
I leue

I leue you so clerely perceyue and see, that I trust there shall neuer any suche heretike as thys is, be able to blynde any man after that cedyth it / except some such as wyllynghly lyst to wrynke, or wher he put out theyr eyen, wyl hold theyr heddes to hym them selfe.

Now to the entent ye may the better perceyue & marke, whither myne exposityon agre with the texte, and whither I leue any thyng vnto which: I shall fyrst gyue you the wordes of the texte it selfe in englyshe all togyther, and than expoune it you piece by piece after. And yet hadde it not bene euyl to begyn somewhat before at Chyestes dyscyples goynge into the shyppe in the euenynge, and Chyestes owne walkynge after vpon the see, and after þat on the morow the people comynge aftet to seke hym

B.i. in othes

## The fyrst booke

in other shippes/ Which piece maister  
Maske left out and wold not medle  
with, bycause it hath an hard allegory  
declared by holy doctours, Whiche  
sheweth that the shyppe in whiche the  
discyples went, spoked the chyrch  
which was but one/ and the other di  
uerse shippes that came after, beto  
kened the dyuerse chyrches of herety  
kes. And yet in that one shyppe that  
spoked the chyrch, there were as  
appered after, both good & badde to  
gyther. But lette this piece passe for  
this onys / I wyll begyn y<sup>e</sup> texte but  
thre as maister Maske begynneth  
hym selfe. So good chrysten readers  
these be the wordes.

### The.iiii.chappter.

„ Verily verily I saye to you you  
„ seke me, not bycause ye haue sene my  
„ racles, but bycause ye haue eatyn of  
„ the loues and are fylled. worke you,  
„ not the meate that perissheth, but that



abpdeth into euerlastyng lyfe, which  
the sone of man shall gyue you / for  
hym hath good f father sealed. They  
sayde therfore vnto hym, what shall  
we do that we maye worke the wor-  
kes of god? Iesus answered & sayde  
vnto them. This is the worke of god  
that ye byleue in hym whom he hath  
sent. Than they said vnto hym, what  
token shewest thou, therfore that we  
may se and byleue the? what workest  
thou? Our fathers haue eaten manna  
in the deserte as it is wryten / he gaue  
them brede from heuyn to eate. Than  
sayd Iesus to them, verily verily I  
say to you Moyses hath not gyuen  
you the brede from the heuyn, but my  
father gyueth you the very brede fro  
the heuyn. For the very brede is that  
that is descended from heuyn, and gy-  
ueth lyfe to the worlde. Than sayde  
they to hym, lord gyue vs all waye  
this brede. Thā sayd Iesus to them,  
I am the brede of life / he that cometh

6.ii. to me

## The fyrst boke

to me shall not hungre, and he that  
byleueth in me shall neuer thyrst. But  
I haue sayd vnto you, that ye haue  
bothe sene me and haue not byleued.  
All that my father gyueth me shall  
come to me/and he that cometh to me  
I shall not caste hym out. For I am  
descended fro heuyn, not to do myne  
owne wpll, but the wpll of hym that  
hath sent me. This is verply the wpll  
of hym that hath sent me, that is to  
wytte the father, that all that he hath  
gyuen me I shold not lese any thyng  
therof, but sholde reyse it agayne in  
the last daye. This is verply the wpll  
of my father that hath sent me, that  
euery man that seeth the sone and by  
leueth in hym, shold haue euerlasting  
lyfe, & shall reyse hym agayne in the  
last day. The Jewes murmured ther  
foze of that that he had sayde, I am  
the lyuely brede that am descended  
from heuyn. And they sayde, Is not  
this man the sone of Ioseph, whose  
father

father and mother we haue knowen. „  
How sayth he therfore I am descen- „  
ded from heuyn: Iesus therfor an- „  
swered & sayd vnto theym, murmure „  
not amonge your selfe. There can no „  
man come to me but if the father that „  
sent me draw hym, and I shall reyse „  
hym agayne in the last day. It is wy- „  
ten in the prophetes: And they shalbe „  
all taught of god. Euery man that „  
hath herd of the father and hath ler- „  
ned cometh to me / not bycause any „  
man hath sene the father, but he that „  
is of god hath sene the father. Verly „  
verly I tell you, he that byleueth in „  
me hath lyfe euerlastynge. I am the „  
brede of the lyfe. your fathers haue „  
eate manna in the desert and be dede. „  
This is the brede descendynge from „  
the heuyn, that yf any mā eate therof, „  
he sholde not dye. I am the lyuynge „  
brede that am descended from the he- „  
uyn. If a man eate of thys brede he „  
shall lyue for euer, & the brede whiche „  
6.ii. I shall



## The fyrst booke

⁊ I shall gyue is my fleshe, whyche I  
shall geue for the lyfe of the worlde.  
The Jewes therfore stroue amonge  
them selfe sayeng, how can this man  
geue vs his fleshe to eate. Than sayd  
Jesus to them. Verly verly I saye  
to you, but yf ye eate the fleshe of the  
sone of man and dzyinke his bloude,  
ye shall not haue lyfe in you. He that  
eateth my fleshe and dzynketh my  
bloude, hath lyfe euerlastyng, and I  
shall reyse hym in the last daye. My  
fleshe is verly meate and my bloud  
is verly dzyinke. He that eateth my  
fleshe and dzynketh my bloude, dwel  
leth in me & I in hym. As the lyuyng  
father sent me, I also lyue for the fa-  
ther. And he that eateth me, he shall  
also lyue for me. This is the brede ⁊  
hath descended from heuyn / not as  
your fathers haue eaten manna and  
are dede. He that eateth this brede  
shall lyue for euer. These thynges  
sayd he in the synagoge, teachyng in

Ca.

Capharnaü. Many therfore of hys  
 dyscyples herynge, sayde, This is a  
 hard sayeng, and who may here hym  
 Iesus therfore knowyng in hym self  
 that his disciples murmured at this,  
 sayd vnto them, Doth this offend you  
 yf ye shall than se the sone of man as-  
 cendynge vppe where he was before.  
 The spyryte it is that gyueth lyfe/the  
 flesh auayleth nothyng. The wordes  
 which I haue spokē to you, be spryte  
 & lyfe. But there be some of you y by-  
 leue not. For Iesus knew from y be-  
 gynnynge who shold be y byleuers &  
 who shold bytraye hym/and he sayd,  
 Therfore I haue sayd vnto you y no  
 man can come to me but yf it be gyue  
 him of my father. From y time many  
 of his discyples went backe, & now  
 walked no more with hym. Thā sayd  
 Iesus to the, xii, wyl you go your  
 wayes to. Than answered vnto hym  
 Symon Peter, lord to whom shal we  
 go. Thou hast the wordes of euerla-  
 styng lyfe, & we byleue & haue knowē  
 b.iiii. that

## The fyrst booke.

that thou art Chryſt the ſone of god.  
Jeſus answered vnto hym: Haue not  
I choſen you. xii. & one of you is a de-  
uill. He ſayd þ̄ by Judas Iſcariotte  
þ̄ ſone of Symon. For he it was that  
ſhould betray hym, beyng one of þ̄. xii.

The expoſycyon of the ſayd texte.

The. v. chapter.

**W**Do ſo rede & coſyder well good  
cryſten reders, the doctryne and  
þ̄ doyng of our ſauour Criſt,  
ſhall by ſundry places of holy ſcryp-  
ture perceyue, þ̄ of his heuynly Wiſe-  
dome his hoſſome Uſage Was, in ma-  
ny great thyngs þ̄ he purpoſed to do,  
byfore the doyng of the ſame (beſyde  
the fygures of the old teſtament fore-  
fygurynge the ſame / & beſyde the pro-  
phecyes of the old pphetes fore pro-  
phecyng the ſame) for mēnes more  
cedynesse to ward þ̄ thynges whan he  
wolde execute theym by his dede, to  
geue them ſome warnyng & informa-  
cyon



upon therof before by his wordes.

**T**hus before he made saynt Peter his chiefe shepeherd ouer hys flocke, iii. times at ones, specially byd- dyng he hym to fed his shepe, he fyrste sayd vnto hym, thou shalt be called stone / & after sayd also to hym, when he cōfessed hym to be Christ: Thou art stone / & vpon the same stone shal I byld my chyrche, and the gates of hell shall not preuaile agaynste yt.

**T**hus before he made him his general vicare, he gaue hym the name of stone / which stone he sayd after he wold byelde hys chyrche vpon.

John. i

Matt. 16

**T**hus he gaue his apostles & dys- cyples warnyng of his betrayng, of his takyng, of his deth, of his resur- reccion, of his ascensyon, by his word before the thinges were done in dede. And of his comynge agayn to the dome also at y general resurreccyon, whych thinges surely shalbe & are

Luce. 9

B. V. not

## The fyrst booke.

not yet done in dede. And alwayne the more straunge the thynges were/the more he opened them wyth wordes. And yet hadde he for all that, some of those thynges for that whyle not very wel hplyeued, not eyn of some of his owne dyscyples. But yet neyther were his wordes fully frutelesse at the time, but that they toke some hold in some folke, and wrought in some sowles, though not a full sayth, yet an inclynacyon and a disposycon towarde yt/ and now seue, and euer synnes haue seued, and euer whyle the worlde lasteth shall seue, to the plantynge, cōtynge, and waterynge of the sayth, in al chrysten nacjons all the worlde about.

¶ Nowe as our sorde dyd in many thynges / so dyd he specially in the two great sacramētes/the sacrament of baptysme, and in this hygh blessed sacrament of the aulter.

Of

**O**f the tene he talked With Nichodemus that came to hym by nyght,  
and durst not be sene With him by day  
for drede of the Jewes.

**A**nd of the tother, that is to wytte  
of the sacrament of the awtre, he tal-  
ked here, and taught the very thyng  
but not the very forme thereof vnto  
the Jewes & hys dyscyples amonge  
thym.

**A**nd as he founde Nichodemus  
farre of fro the perceyvinge of the  
sprytuall frute that ryseth in the sen-  
syble ablucyon & faythfull wasshyng  
of baptysme / so founde he the subs-  
taunce of these folke very farre fro  
the perceyvinge of the sprytuall  
fruyt, that groweth of the bodyly re-  
ceyvinge of Christes owne blessed  
body, to them that faithfully receyue  
it in the blessed sacrament vnder the  
sensyble forme of brede.

Due



## The fyrst booke

¶ Our sauour also good' rede' by cause the thyng that he nowe went about to tell them, was a merueiours hygh thyng and a straunge, vsed in the proponyng therof vnto them, diuers wayes deuysed of hys diuine wysedome.

¶ Fyrst to make them the more mete to receyue the doctryne of that poynt and to perceyue it / he dyd two myracles before he began to speke therof. One (which though they were not at it, yet they perceyued well as the gospel sheweth) in goyng ouer y<sup>e</sup> water without a vessel / and another that he dyd not onely in theyr presēce, but also made them all parteners of the profyte, that is to wyt whan he fedde them all beyng fyue thousande in nombre, of two fysshes and fyue loaves / and yet whan all theyr belyes were full, gathered a fylled twelue baskets.

John. 6.

Matt. 14

Baskettes of the fragmentes.

**U**ppon the occasyon of this myracle good reader of these fyue souys by suche a myracle so multiplyed as a thyng very conuenient, he toke his begynnynge to induce theruppon the feste that he wolde in this world leue perpetuallly with his churche; by fedynge of innumerable thousandes with that one lofe that is his blessed body in the forme of brede. Not for þy myracle of þy fedynge of the Jewes and this fedynge of Chrystes chyrch, is in every thyng lyke / (bytwene whiche twayne there are incomparable differences) but bycause the lesse miracle and in some part lyke, is a conuenient thyng for an entree and a begynnynge wherwyth to drawe them farther. And vnto his apostles at þy tyme so was it and yet vnto this tyme vnto all good chrysten peple so is it.

**Dur**

## The fyrst booke

**O**ur saupour also to enduce them the better to the hplyse of his great kyndnes, in that he wold vouchsaufe to gyue them his owne body to be receyued and eaten in to theyr, he dyd tell the two other thyng / the tyme y he was very god, the tother that he wold dye for theyr sakes. Of these two poyntes / the tyme myght make them sure that he wold do it, and the tother that he coulde do it. For what coulde he not do that was god almighty: or what wolde he dysdayne to do for vs, that wolde not dysdayn to dye for vs.

**N**ow good readers remembryng well these thynges, marke what our sauour hath sayd in this gospell, and consyder well what he ment.



The fyrst booke. cdl.

The. vi. chapyter.

**W**han that after the myracle of  
the fedynge so many people with  
so fewe souys, our lord had (as  
it foloweth in the gospel) withdrew  
hym selfe asyde into the hyll, bycause  
he sawe the people were mynded to  
make hym theyr kyng, the dyscy-  
ples hadde entred in the euenynge  
after into a shyppe, and Christe ap-  
perynge to theym walkynge vppon  
the see, and calmyng the tempest,  
whan they wolde haue taken hym in  
to theyr shyppe, the shyppe was so  
dawnly comen to the land. The peo-  
ple on the morowe longynge to fynde  
oure lord agayne, toke other lytell  
shyppes that came thither after, and  
folowed his dyscyples, from whome  
they thought he wolde not longe be,  
although they knewe that Christe  
wente not in the shyppe with theym.  
And

## The fyrst booke

And whan they came on the tother  
syde of the se to Capharnaï, & fonde  
not onely them there but hym to/ thā  
merueyllynge mych therof, they sayd  
vnto hym, Mayster whan camest þu  
hyther? Our lord answered agayne &  
sayd vnto the: syth I tell you very  
trewly, the cause that you seke me  
now, is not the myracles that you ha-  
ue sene, but it is bcause that of the  
louys þu I gaue you you haue well  
eaten and well fylled your belyes.

Regum. 2

**I**n these wordes our sauour well  
declared his godhed, in that he tolde  
them theyr myndes & thoughtes, whi-  
che is a property belongynge onely  
to god. For as the scripture sayth:  
our lord beholdeyth the harte. And spe-  
cially syth he told them theyr mynde  
beyng suche as reason wolde haue  
went theyr myndes had ben the con-  
trary. For syth that after that god  
had

had so fedde and fylled them of that  
 brede, and that they had sene so mych  
 leste yet besyde, they dyd vppon the  
 syghte of that myracle saye, This  
 is the very prophete that shall come  
 in to the worlde/ and by those wordes  
 declared clerely y they thoughte he  
 was Chyfte, that is to wytte Mes-  
 spas, Whom they looked for by the pro-  
 phesye of Moyses and other prophe-  
 tes, that shold come to saue y world,  
 and that theruppon they wold haue  
 made hym kyng: Who could haue  
 went that they could haue hadde so  
 soone vppon the morowe so colde a  
 mynde to ward hym, as to go sayle &  
 seke hym for none other deuocyon but  
 for the fedynge of theyr belyes. But  
 our saupour (Whose depe syghte en-  
 tred into theyr hartes, & labored not  
 vppon any fallible coniectures) Both  
 saw the syknesse of theyr vnperfait  
 c. myndes



The fyrst booke

myndes, and as a perfyte phisicion agaynst theyr dysease, diuised them a good and perfyte medecyn, sayenge  
„ Vnto them thus, worke lyxs and labour for the meat, not the meate that peryssheth, but for the meate that abydeth into euerlastyng lyfe/ whyche meate the sone of mā shall geue you/ for hym hath god & father sealed. As though he wold say, ye labour hithe & seke me for such meate as I fedde you with & tother daye/ But & meate is soone gone and peryssheth. Labour & worke, and make you meate that you maye eat the meate & shall neuer be gone nor neuer peryssh, but shall last with you for euer in euerlasting lyfe.  
¶ By these wordes of the meate euerlastyng our sauour dyd as the olde holy doctours declare, insumate and secretely spynifie to theym the meate of his nō blessed person. both  
the

the spiritual eatyng of his godhed by  
fruyt in heuyn, & the bodyly eatyng  
of his very body here i erth/of which  
both meates he more declareth after.

**F**or the better perceyuing wherof  
ye shall vnderstand that þe materall  
meate that men eat here, hath two  
maner of percypshynge. One by which  
thorow the naturall operacyon of the  
body that receyueth yt, it is altered &  
chaunged, and leseth his own forme,  
shape, nature, and substaunce, and is  
toured into the nature & substaunce  
of the body which it nourisheth. And in  
this maner of percypshynge percypsheth  
all the meate that euery man eateth,  
or els it nothyng nurysheth.

**T**he tother maner of percypshynge  
by which the meate percypsheth, is that  
percypshynge, by which the meate that  
is taken thorough glotony, is for the  
inordynate appetyte and vse therof/  
c.ii. destro

2. Corin. 6

destroyed and punyshed by god, and  
the glotonous bely to. Of whych  
maner of peryschyng sapnte Poul  
sayth, The meate for the bely, & the  
bely for the meate / and god shall des-  
troye both the one and the tother.

This is spoken agaynste those that  
eate not for the conseruacion of theyr  
lyfe and theyr helth, to preserue them-  
selfe to the seruyce of god, But eate &  
drynke onely for the Voluptuose  
pleasure of theyr body.

Now taught our lord the Jewes  
in these few wordes a doctryne short  
and compendouse, that they sholde  
neither be glotons in laborynge for  
the meate that perysbeth of that se-  
cunde fashyon, nor so very hyghly  
esteme the meate that perysbeth of  
the fyrst fashyon, that is to wyte any  
maner of meate that onely nurisheth  
the body / But that they sholde labour  
and



The fyrst booke. xix.

and Burke and endeuour them selfe,  
that they myght be meate to receyue  
and eate that meate that shall abyde &  
endure With the in euerlastinge lyfe/  
that is to saye that as theym selues  
were bothe bodies and soules, so spi  
rituallly to receyue and eate of hys  
own godhed, With the scrupō wher  
of they shold after this lyfe be euer  
lastyngly fedde among his angellys  
in heuyn/and for the meane whyle in  
this world bodyly to receyue & eate  
his owne blessed body into theys, as  
an earnest peny of theyr perpetuall cō  
iūccyon and incorporacyon With hym  
afterwarde in the kyngdome of hys  
eternall glory/where our bodies shal  
also be fedde for euer, wth the far  
passynge pleasure of the bodyly be  
holdynge of his glorious body there  
in his owne be wtyfull forme, whiche  
we now verily receyue here, hydde

## The fyrst booke

in the blessed sacrament in lykenesse  
and forme of brede.

**T**his is the meat that Cryste in  
those wordes ment, & wold they shold  
labour to make them selfe mete for.  
for this meat wyll in no wyse perishe.  
But where as the bodyly meate that  
the man eateth of the shepe in the nur-  
turyng of the man, perissheth and  
leseth his owne nature, not turnyng  
the flesh of the man into the flesh of  
the shepe / but beyng turned from  
the owne proper nature of sheppes  
fleshe, into the naturall fleshe of the  
man / this meate is of suche vigour &  
strength; that in the nurtyng of the  
man it abydeth whole and unchaun-  
ged / not beyng turned into the flesh  
of the man, but alteryng, turnyng, &  
transformyng, as holy saynt Austyn  
sayth the fleshely man fed his groce  
fleshelynes into a certayn maner of  
the

the pure nature of it selfe, by participacion of that holy blessed flesh and immortal, that is with his liuely spiryete immediatly ioynded and vnseparably knytte vnto þe eternall flowing fountayn of all lyfe, þe godhed. This meate therefore Cryste byddeth them labour & wurke, for in those wordes: wurke you not the meate þe perissheth, but that abideth into euerlasting lyfe. But yet though Cryste commaunded them that they shold not be idle slougardees & slouthfull of them selfe, but that they sholde wurke & labour for theyr owne parte to gete this meate, and make them selfe mete therefore: yet he let them knowe that no man could by hys owne onely power attayne it. And therefore he added these wordes, whych meate the sone of man shall geue you / telling them thereby that hym selfe which had fedde them



## The fyrst booke

Before wyth that other meate whiche  
was peryschable, wold also (yf them  
selfe wold wurke and labour for it)  
geue theym the tother meate, that is  
permanent in to lyfe euerlastyng to.

**A**nd therfore (as dyuerse holy  
doctours say) whan the preste miny-  
strerth vs this mete, let vs not thinke  
that it is he that gyueth it vs / not the  
preste I sape whome we se, but the  
sone of man Chryst hym self, whose  
own fleshe not þ preste there geueth  
vs, but as Chrystes mynysre dely-  
uereth vs. But þ very geuer therof  
is our blessed saupour hym selfe, as  
hym selfe in these wordes wytnesseth,  
» Where he sayth, quē filius hominis  
» dabit vobis, whych meate the sone  
of man shall gyue you.

**N**ow lest the Jewes myght haue  
cause to mistruste, that he þ were the  
sone of man could gyue the þ meate,  
that

that were free from all perisshynge & permanent into everlastynge lyfe: he taketh a waye that obieccion, and sheweth them that he is not onely sone of man but also the sone of god/ and no more verily man by that that he is the sone of man (that is to wit not of Joseph but of our forefather Adam the fyrst man) than he is verily god in that he is the sone of god, as verily and as naturally begotten of god the father by generacyon, as he was verily and naturally descended of our forefather Adam by liniall descent and propagacyon. Which thyng our saupour shewed them in these wordes: Hunc enim pater significavit deus. For hym hath god the father sealed. This is to say, that hym hath god the father specially sequestred and severed and set asyde out of the number of all creatures, and hath sent

c. v.      hym

## The fyrst booke

hym in to þ world, anoynted, spgned,  
and marked With the Very prent of  
his owne seale. For (as the olde holy  
doctours declare, and amonge other  
saynt Cyrill and saynt Hilary) the  
seale of the father With Which he sea-  
led his sone is nothyng els But hym  
self his own Very nature & substance  
And therefore hath god caused these  
wordes to be Writen in holy scrypture,  
that god the father hath sealed hys  
sone, as our saupour sayd here to the  
Jewes/and that Crist is the image,  
prent, and character of the father, as  
saith saint Doule, bycause we thereby  
sholde lerne and vnderstand, that as  
a trewe seale trewly prented, leueth  
in the tother the Very whole expresse  
thyng that it is it selfe, not as it is  
iron, stele, or coper, syluer, brasse, or  
golde, but as yt is a seale, that ys to  
wytte thys fastbyoned fygure or y,  
and



The fyrst booke      xxii.

and yet kepeth it whole styll neuer  
the lesse it selfe, so dyd god the father  
in the sealpng of god the sone, that is  
to wytte in hys eternall bygettynge,  
gyue hym all that euer was in hym  
selfe, all hys whole wyll, all his hole  
wysedome, all hys whole myghte  
and power, and fynally all his whole  
nature substaunce and godhed, and  
yet kepe neuer the lesse all the same  
styll hym selfe.

¶ And thus the sone of god so sear-  
led by his father and not onele expres-  
sely representynge, but also verely  
beynge onelequale god, in nature, sub-  
staunce, wysedome, wyll, myghte, &  
power, with almyghty god hys fa-  
ther beynge sent in to the worlde by  
hys father and hym selfe, and theyre  
bothe holy spryte equale god wyth  
theym bothe, toke vppon hym the  
manhode, the very flesshe, and the  
very

## The fyrst booke

**Psal. 44.**

Very soule of our saupour Chryste,  
anoynted aboue all other creaturys  
With fulnesse of all graces, By the co  
iunction of his manhed in Wonderful  
Vnite With hys omnipotent godhed,  
meruelously makynge one persyte  
persone and one farpassynge persyte  
person of god and man togyther.

Thus hath our sauour not onely  
shewed them the great gyfte of euer  
lastynge spuely meate, that yf they  
wold worke for it he wold gyue the  
But hath also shewed them that hym  
self is equale god With his almighty  
father, and thereby well able to gyue  
it them, and also sent into the worlde  
for the nonys, bycause he sholde to  
such folke as wold be well wyllynge  
to labour and worke therfore, worke  
With theyre good wyl and wyllynge  
gyue it them.

The fyrst booke. cxiii.

The. vii. chapyter.

**W**hen that the Jewes had herd  
our saupour speke of suche a  
meate that wolde not peryshe,  
but sholde abyde & endure with them  
into everlasting lyfe / glad men were  
they. for yet they hoped to haue som  
meate that so shold fyll theyr belyes  
and so satysfy them, that they shold  
neuer nede to labour for any more.  
Now were those iewes yet some  
what lesse glotons than are many chris-  
ten people now a dayes. for they  
coude haue ben content so that they  
sholde neuer haue felt hunger more,  
to haue forborne eatyng for euer. As  
the woman of Samary, so that she  
myghte haue had of our saupour one  
draught of suche water as myghte  
haue quenched her thyrste for euer,  
was well contented in her own minde  
to haue forborne drynke for euer.

But



## The fyrst booke

But many chrysten men there are, þ  
wold not I wene be content to take  
eyther suche meate or suche drynke,  
though god wold offer it theym. For  
many men haue suche a pleasure in  
eatynge and drynkyng, that they  
wolde not gladly lyue but eyn to  
eat and drynke. And for the pleasure  
therof, they loue better hunger and  
thurst thā the harmelesse lacke of the  
bothe though god wold gyue it them.  
For we se that they seke meanes to  
make theyre appetyte gredy. And  
some wyll eat salt meate, purposely  
to gyue theym a corage to the cuppe.  
These folke do not longe to eat &  
drynke to lyue the lenger, but longe  
to lyue to eat and drynke the lenger.  
These be those therefore of whom þ  
apostle sayth, Esca ventri et ventri  
escis, deus et hunc et illam destruet.  
The meat for the bely & the bely for  
the

1. Corin. 6

The fyrst booke. xciii.

the meat, god shall destroye both the  
tone and the tother.

¶ And surely besyd the punysshement  
of god in another world, & besyde all  
the paynes that curre in this worlde  
thorough synnesse & sorowes aynse and  
sprynge of suche glotonye / they that  
gladly wold endure a greyfe perpe-  
tuall, to haue the pleasure of the con-  
tinuall swagynge, haue in theyr beste  
Welth but a dyspleasur / ex-  
cept men be so mad as to thynke that  
he were well at ease that myghte be  
euer a hungred & euer eatynge, euer a  
thurst & euer drynkyng, euer lowe &  
euer clawdyng, euer shorow & euer scrat-  
chyng. ¶ These ieremes I saye ther-  
fore & the woman of Hamar, were Ioh. 8.  
not of this mynde / But so þat they might  
haue lacked þat grief of hunger & thirst  
they wold haue ben content as it semeth  
to haue forborne meat & drynke.

¶ Do

## The fyrst booke

**T**How be it to say the treuth, theyr  
wordes well wayed, it semeth þ theyr  
affecciōs were worse than they seme  
at þ fyrst syghte. For as me thynketh  
they were not so gladde to put away  
theyr fadwe, as to make a chaunge of  
one fadwe for an other / not so glad to  
lese the pleasure of þ meate that is þ  
mayntenaunce of glotony, as to geve  
them to reste and idlenesse that is the  
mayntenaunce of slooth. And oure  
lorde toched thappetyte of slouth  
in these Jewes, whan he had them,  
,, *Operamini non cibum qui perit &c.*  
Worke you for the meate, not þ that  
peryssheth but that that abydeth into  
everlastyng e lyfe / notyng therein  
as sayth saynt Chrysostom þ slouth-  
full appetyte by whiche they wolde  
fayne haue had hym fede them styll  
by myracle ; wythout any labour of  
theyr owne. And the woman of Samary



The fyrst booke.

Chr.

mary sayd vnto hym: Lord geue me  
of þ Water that I nede no more to la-  
boure hyther, and draw vppe Water  
here at thys depe Welle.

¶ But surely who so put not away  
his vyce but make a chaunge, maye  
soone happe to take as euyl as he le-  
ueth, and not a worse lyghtely than  
slouth. Whiche vyce god saw so noy-  
ouse vnto mankynde, that euen whā  
he sette hym in paradysse, he bad hym  
be occupied in the keepynge of that  
pleasaunt gardayn. And afterwarde  
whan he sholde be dreyn thense into Gen. 2.  
the erth, he gaue hym a necessyte to  
laboure/makynge the erth to be suche  
as without mannyes labour shold not  
brynge hym forth hys bypynge.

¶ And therefore an euyl and a per-  
louse lyfe lyue they, that wyll in this  
worlde not labour & wurke, but lyue  
eyther in idelnesse or in idle bysynesse,  
d, dyupng

## The fyrst booke

dryuynge forth all theyr dayes in gad-  
mynge for theyr passe time, as though  
that els theyr tyme could neuer passe  
But the sone wold euer stande eyn  
styll ouer theyr hedes & neuer draue  
to nyght, but yf they draue aWay the  
daye with dauncynge or some suche  
other goodly gamynge.

**T**he God sent men hyther to Wake  
and Duche / and as for slepe and  
gamynge (yf any gamynge be good  
in thys vale of myserye in thys tyme  
me of terys) it muste serue but for  
a refresshyng of the Wery and fore-  
watched body, to reneue yt vn to  
watche and laboure agayne not all  
men in bodyly labour, but as the cyr-  
cumstaunces of the persons be, so to  
be bysped i one good bysines or other.  
For rest & recreacyō shold be but as a  
sawse. And sawse shold ye wote wel  
serue for a faynt and weke stomake,  
to gete

to gette yt the more appetyte to the meate, and not for encrease of voluptuose pleasure in euery greedy gloton that hath in hym selfe sadde malapert all redy inough. And therefore lyke wyse as it were a fond fest y had all the table full of sadde, and so lytle meate ther wyth that the gastes sholde go thense as emptye as they came thither: so is it surely a very madde ordered lyfe that hath but lytle tyme bestowed in any frute full byspynesse, and all the substaunce idely spent in playe.

¶ And therefore to thende that the Jewes shold know that he wold not nuryshe them in theyr slouth & idelnesse, he bode them wurke. And yet lest they myght bene that he wold haue all theyr wurke aboute worldy byspynes, he bode the wurke, not for y

d.ii. meate



## The fyrst booke

meate þ̄ perpysseth, but for the meate  
that abydeth into euerlastyng e lyfe.  
Wherby he ment not to forbede them  
to labour for the tōne, but to teche the  
to labour mych more for the tother.

### The. viii. chaptyer.

**B**yt they as I tolde you (they  
mynde set vppon theyr hely ioy,  
and therfore not vnderstādyng  
his wordes) hoped by that worde to  
haue theyr helies so wel fylled ones,  
that they shold neuer nede more to la  
boure for theyr luyng after. And  
therfore they sayd agayn vnto hym:  
,, what shall we do that we may wurke  
,, the wurkes of god? for they thought  
(as it semeth) that some thyng there  
were that Chryste wolde haue them  
do/after which ones done, thā shold  
they haue that mery feste of þ̄ meate  
that he spake of/and therfore wolde  
they

The fyrst booke. xxviii.

they sayne Wytte What Worke that  
Were that they myght shortely rydde  
it out of hande that they Were at dy-  
ner, for they Waxed a hungered.

Our sauour than vppon that que-  
styon of theys, she Wed theym What  
Worke it Was that he Wolde haue the  
do for that meate, & sayd vnto them:  
This is the worke of god, that you  
sholde byleue in hym whom he hath  
sent. As though he Wolde say, This  
is the Worke that god Wyll ye shall  
Worke, before he Wyll I shall geue  
you thys spuelly meate that I tolde  
you of / he Wyll ye shall fyrst byleue  
in me Whom he hath sent vnto you.

Crysste here for the gettyng of  
that sprituall meate, setteth theym  
about a sprituall Worke / byddynge  
labour to byleue. Why is it any sa-  
bour to byleue? ye. Verely good rea-  
ders to byleue Wel is no litle Worke /

d.iii. and

## The fyrst booke

and so greate a Burke, that no man  
can do it of hys owne strength With-  
out the specyall helpe of god.

**B**ut here shall you se clerely that  
Cryst truely told the theyr thought;  
Whan he sayde Vnto them / that they  
sought hym not for his myracles but  
for theyr belyes. For Whan our sau-  
our here had shewedde them, that yf  
they wold haue yspuely meate, they  
must fyrste belyue in hym / theyr myn-  
des were so sette vpon theyr belyes  
that they thought they wolde make  
hym by craft come of and geue them  
some meate a pace for theyr dyner.  
And therfore they sayde Vnto hym:  
What myracle than shewest thou that  
we maye se it and therby belyue thee  
» What thyngest thou? Our fa-  
» thers dyd eate manna in deserte as  
» it is wyte / he gaue them brede from  
» heuyn to eate.

Here



The fyrst booke xxviii.

**T**here you maye se that where as  
Crist told them they must bpleue in  
hym before they shold haue y<sup>e</sup> l<sup>y</sup>ue i<sup>y</sup>  
meate y<sup>e</sup> he told them of, they thought  
they wold by craft before they wold  
wurke to ward y<sup>e</sup> b<sup>y</sup>lief, cause hym to  
geue theym some other meate in the  
meane while / & therfore they not one-  
ly sayd y<sup>e</sup> it were reas<sup>o</sup>n he shold wurk  
some myracle before the<sup>r</sup> ere he shold  
loke y<sup>e</sup> they shold bpleue him, but also  
they assigned him in maner / what ma-  
ner a miracle they wold haue him do,  
y<sup>e</sup> is to w<sup>y</sup>t geue them some meate by  
miracle, by & by one or other without  
any worke or labour of theys. And  
therfore they put hym in mynd of the  
meat of manna y<sup>e</sup> theys fore fathers  
had fro heu<sup>e</sup>n whyle they were i<sup>n</sup> w<sup>y</sup>l-  
dernesse & wurked nothyng therfore.

**B**ut agaynst thys our lorde tolde  
them agayne, that the brede that they

## The fyrst booke

dyd eate in deserte Was not geuen the  
by Moyses, nor geuen theym verily  
from heuyn neyther. For though that  
Moyse Was theyre prophete and  
theyr guyde / yet Was that brede of  
Manna geuen them by god. And it  
came not also verily downe from he  
uyn, but from a farre lower place of  
the eper. But he shewed theym that  
god his owne father that gaue them  
that brede thā out of the ayer, geueth  
them now verily downe from heuyn  
that brede, that is for spirituall susti  
naunce and lyuely nurysshynge such  
maner of very brede, that in compas  
syon and respecte; therof, the tother  
brede of manna myght seme no brede  
at all. For verily verily said our lord  
vnto theym, not Moyses gaue you  
that brede from heuyn / but my father  
geueth you the very brede from he  
uyn. For the very brede is that that  
cometh

cometh downe from heuyn, and gy-  
ueth lyfe to the worlde.

Now whan they herde this, we-  
nyngge yet that Cryste spake of some  
suche brede as manna was, that god  
wold at hys request geue the do wne  
from heuyn, as manna was geuyn  
downe in Moyses daves, & that thys  
brede sholde fede the body as manna  
dyd, and yet be farre better to / they  
prayed hym and sayd, Lorde geue vs  
this brede alwaye / as though they  
wold saye, Good lord geue vs thys  
very brede that thou spekest of that  
thy father sendeth downe fro heuyn,  
that we nede not to labour and toyle  
for brede in tpyllynge of the erth / and  
geue it vs good lorde alway, not for  
a seasō as our fathers had the tother  
in desert, but geue it vs for euer, and  
let vs neuer lacke it, nor nede no more  
to worke and labour for it.



The fyrst boke

The .ix. chappter.

„ **T**han was our lord playne with  
„ them and sayed, I am the brede  
„ of life/ he y cometh to me that  
„ not hūger, and he that beleueth in me  
„ shall neuer thyrste.

**N**o sayth our lord the brede of life  
that I speke of is my self Whom my  
father gyueth downe from heuyn, to  
geue not onely nuryshynge, But also  
lyfe to the worlde.

**T**he comen brede doth But helpe  
to kepe and conserue the lyfe that the  
man hath all redy. But my father  
hath sent me downe/ me I say the Ver-  
ry brede Wherof angelles fede, not  
onely to conserue and kepe the life of  
the body/ (all be it that do I to, & hele  
of your spke folkes full many) But  
also to quychen them that are dede,  
many in body and al the whole world  
in soule / Wherof none can haue lyfe  
But

But by me.

**A**nd therefore he y cometh to me,  
that is to wytte, who so wyll worke  
the worke of god that I tolde you, y  
is to wytte come by fayth vnto me,  
and byleue in hym whom the father  
hath sent, that is to wytte in my self,  
hys hunger and thyrste shall I take  
awaye for euer.

**G**ood is it good readers to con-  
sider well these wordes, lest by these  
wordes wronge vnderstanden, some  
men myghte wene (as these herety-  
ques teche, that now a dayes rene  
that olde herespe that bothe saynte  
Jamps and saynte Poule by playne  
expresse wordes reprove) that oure  
lorde wolde aske no more of any chri-  
sten man but onely bare faythe a-  
lone. Whych herespe / (wherof they  
so myche boasted a whyle) these here-  
tykes now fele so fully cofuted, that  
though

Jacobi. 2.  
Gala. 5.

## The fyrst booke

though they lyue styll lyke those that  
byleue it, yet in theyr wordes & wy-  
tyng they be fayne to recrete for  
shame, & to seke suche gloses to saue  
theyr olde wytyng, as myght make  
vndyse men wene that they neuer  
ment other wyse than the whole ca-  
tholyke chyrche conuenly techeth and  
precheth. Whiche yf they had ment  
none other in dede (as in dede they  
ment and yet mene farre other styll)  
than hadde they ye wote well made  
myche bysynes about nought.

**B**ut lettynge these heretyques  
passe/ye shall good chrysten readers  
vnderstande, that lyke as yf a man  
wold teche a chyld to rede, he muste  
fyrst begynne at his A B C (for with-  
out the knowlege of hys letters he  
can neuer go forward) so for as much  
as no mā can come vnto Cryst with-  
out fayth, but faith must nedes be the  
fyrst



The fyrst booke. ccc.

fyrst entre towarde all chrysten vertues, syth no man can eyther hope in hym or loue hym whom he knoweth not, and Chryst can no man chrysten, sy know, but by fayth (for as saynte Poule sayth he that cometh vnto god he must nedes beleue) so dyd our saupour therefore as a good & a wyse mayster of his chrysten scole, begyn therewith y<sup>e</sup> Jewes that there offered them self as his scolers, he began to say with fayth. But yet he ment not that to saluacion they shold nede no thyng elles but onely bare fayth/so that yf they wold beleue all thynges that he sholde tell them, they sholde thereby be surely saued, though they wolde do nothyng that he wold byd them.

Heb. x. 12

¶ But than what saye we to these wordes of our saupour? He that beleueth in me shall neuer thyrste. Wythys

## The fyrst booke

thys worde of neuer thyrstynge, he  
meneth euerlastyng saluacyō, which  
he promyseth here to all those that by  
leue in hym/wherefore it may seme y  
who so euer byleue though he do no  
thynge els, shall by this promyse of  
our sauour be saued.

Luce. 3

**T**haynt Iohn the baptyst at suche  
tyme as people came to hym, & asked  
what they sholde do whereby they  
myght auoyde dāpnacyō he bode the  
geue almoyse. And whan the Publi  
cans asked hym what they shold do  
to auoyde dāpnacyon, he bode theym  
forbere byrbyes, and take no more thā  
the dew custumes & toll. And to the  
souldyours askynge hym the same  
questyon for theyr part, he answered  
that they sholde pyke no querelless,  
nor do no man no violence, nor take  
nothynge by force, but holde theym  
selfe content w<sup>th</sup> theyr wagys.

Yet

The fyrst booke, cccii.

Yet dyd he not mene that any of all  
thesse lessons was inough to saue the  
wythout any more/But he tolde them  
for the whyle, eche of them the thyng  
that sholde be most metely for them/  
and moste proprely pertainye to theyr  
persons, and therefore moste metely  
for them to lerne fyrste/ and the re-  
manant shold ech of the after lerne,  
lytell and lytell at length, so that at  
laste they sholde eche of them do that  
one thyng wyth all other thynges  
necessary also, and wythout whych  
that one thyng could not saue them.  
Thus dyd our saupoure also, by-  
cause the Jewys were full of infy-  
delityte and full of incredulityte/Which  
ynblypse endureynge, they coude  
not entre into the way of saluacyon.  
He therefore fyrste taughte theym  
fyrst the lesson of blypse and fayth/  
whych onys hadde, they shoulde  
be mete



## The fyrst booke

Be mete to lerne on the remanant, & encrease both in hope & in Well wurkyng cheryte / so that fayth ones had, he tolde them they shold not peryshe. for yf they onys byleued his worde / it was a meane to make them hope in hym and loue hym both, & those thre thynges wold make them obey hym and wurke in suche other vertuose, as he wolde for theyr owne weale commande them.

**JACOBI. 2.** There are also good readers dyuerse holy doctours, that saye that in these wordes by whych our sauour sayde vnto the Jewes, he that byleueth in me shall neuer thurst / he ment not hym that had a bare fayth alone (which is as saynt Jampes sayth but a dede fayth) but hym that had fayth well formed wyth hope & cheryte.

And therefore sayth holy saynt Austyn thus: Chyest sayth not byleue hym,

The fyrst booke. xxxiii.

hym, but byleue in hym. For it foloweth not by and by that who so byleue hym, byleueth in hym. For the deuyls byleued hym, but they byleued not in hym. And we byleue saint Poule, but we byleue not in saynt Poule. To byleue therfore in hym, is wyth byleuyng to go into hym, and to be incorporate in hys membrys. This is the fayth that god requireth and exacteth of vs / that is to wytte the fayth that by loue wyll worke well. yet ys fayth dyscerned and leuered fro woꝝkys / as the apostle sayth a man is iustified by fayth without the wurkes of the lawe. And there are wurkes that seme good without the fayth of Chyste, but they be not / for they be not referred vnto that ende of whiche all good thynges come. For the ende of the law is Chyst vnto iustice vnto all that byleue. And therfore our sayour wold not dyscerne and deuyde fayth from the woꝝke / but sayth that

e, the

## The fyrst booke

the sayth it selfe was þe worke of god/  
that is to wytte the sayth that by loue  
wurketh.

**H**ere ye perceyue good readers,  
that to belyeue meritoriously, so as it  
shalbe rewarded with saluacion, may  
not be sayth alone, but sayth wyth a  
wurkyng loue. Nor it may not be a  
bare belyeuyng of Crist, but it must  
be a belyeuyng in Crist / that is as  
saynt Austyn sayth, not an idle dede  
standyng belyefe, but a belyefe ly-  
uely, quyk, a styrnyng, a by cheryte  
and good wurkes euer walkyng and  
gopyng into Crist. And than they that  
so belyeue in hym, not wyth the bare  
only sayth that these heretykes pre-  
che, but with the well wurkyng faith  
þe catholyke chyrche teacheth / they  
shalbe saued sayth our sauour from  
eternall hunger & thurst.

The



The .x. chapter.

**W**ithan goth Crist ferther, and she weth them y they lacke thys meate though it stand before the. And she weth the also by what mene they may gete it. So thus he sayd vnto them. But I haue tolde you y both, you haue sene me and you haue not byleued / as though he wold say, you haue sene me done myracles, and yet it hath not made you byleue.

**W**he bode the before y they sholde worke to gete the spuely meate / and he told them after y the worke which they shold worke to gete it with was fayth & byleief. And he wrought myracles whiche they saw, to make them byleue. And now he she weth the y for all this they haue not y byleief yet, but yet muste worke & labour to haue it.

**T**han myghte they haue asked hym, whych way may we come to it.

c. ii. But

## The fyrst booke

But bȳcause they asked hym not/ he  
of his hygh goodnesse tolde them the  
,, meane vnsked and sayd, All that my  
,, father gyueth me shall come to me.  
As though he wold saye, Though  
my father haue sent me downe to  
call you to me, and though I pre-  
che to you and tell you the trowth at  
your eare, & worke myracles before  
you that you may se the at your eyen,  
ye and fede you by myracles, & putte  
them euyn in your hely: yet can you  
neuer come to me by fayth, but yf my  
father brynge you. Neuer can you be  
myne by fayth, but yf my father gy-  
ue you me. Now yf ye knowe of any  
good guyde that coulde brynge you to  
the place whither ye wold fayne go,  
where you sholde fynde the thyng  
that ye wolde fayne haue: what wold  
you do/ wold you not labour to hym/  
wold you not pray and entreat hym  
to go.

The fyrst booke 'xxxv.

to go with you & guyde you thither  
 Now haue I told you who cā brynge  
 you to me by fapth, that is to wytte  
 god my father / and therefore labour  
 to hym to guyde you to me, pray hym  
 to geue you to me, wythout whose  
 helpe ye can neuer come to me. It is  
 I tell you no smale thyng to byleue  
 in me. for but yf the grace of my fa-  
 ther fyrst preuent you, ye can neuer  
 begynne to thynke thereon. But he  
 hath now preuented you by sendynge  
 me to call vppon you. Now be it yet  
 for all that, but yf he go forth wyth  
 you and helpe to lede you forwarde;  
 you maye faynte & fall and lye styll  
 by the waye, & come no ferther forth  
 towarde me. But now he helpeth you  
 forwarde by myne outwarde myra-  
 cles whiche hym selfe worketh with  
 me. But yet except he dwelle wyth  
 you inwardly / with his inward helpe



## The fyrst booke

to draw you, you cā for al this neuer  
come at me. Call well vpon hym ther  
fore, & pray hym to draw you & bryng  
you & geue you to me. Which if you do  
& endeuour your selfe for your own  
parte, as I bode you before to wur  
ke and walke wyth hym to ward me,  
he shall surely brynge you in to faith,  
and by fayth in to hope and in to chea  
ryte bothe, and so gyue you gracy  
ousely to me. And than shall I geue  
you the true meat that I spake of,  
,, yf ye wyll abyde with me. For hym  
,, that cometh to me wyll I not caste  
,, out. Let hym loke that he caste not  
hym selfe out / for surely I wyll not  
yf hym selfe wyll abyde. For it is  
my fathers wyll that I sholde not,  
,, and I am descended from heuyn, not  
,, to do my wyll but to do the wyll of  
,, hym that hath sent me. And thys ys  
,, verely the wyll of the father that sent  
me,

me; that all that he hath gyuen me I  
 sholde lese nothyng the of, but that  
 I sholde reple vppe that agayne in  
 the laste daye.

The .xi. chappter

**T**Hese wordes myghte good  
 readees seme to an vncristen  
 man or to a false christened Ar-  
 riane, to spyngsye that our sauour  
 were not equale god with his father,  
 in that he spebeth so often (as in ma-  
 ny mo places of scrypture he spe-  
 keth more often) that he is obedyent  
 to his father, and that his father sent  
 hym, and that he is lesse than his fa-  
 ther, and many suche other places,  
 by whiche the olde Arriane here-  
 tyques defended theyr heresye a-  
 gaynste the godhed of Chryste in  
 his person, as these Lutherane he-  
 retiques, and these Quakers,

## The fyrst booke

zuynglians, and Tyndalyns, draw  
now diuerse other textes to þe mayn-  
tenaunce of theyr false heresyes, a-  
gaynst the precyous body and bloud  
of Cryst in his blessed sacrament.

¶ But as good chrysten men well  
know that these newe heretikes are  
falsely now deceyued in the tone / so  
know they to, that those olde heretys-  
kes were falsely than deceyued in þe  
tother.

¶ For all the minowite and the obedi-  
ence that the scrypture speketh of in  
Christe, is all ment of his manhed  
(whych he was lesse in dede) and not  
of his goodhed, for they were bothe  
equale.

¶ For how coulde they be in godhed  
vnequale, whan that in godhed they  
were bothe one, though in persons di-  
uerse. And therefore our sauyour by  
his godhed hath the selfe same wyll  
that



The fyrst booke xxxvii.

that hys father hath and none other/  
as he hath the same Wyll, & the same  
myght, the same nature, the same sub  
stance, and finally the same godhed  
and none other. And therefore What so  
euer the one doth the tother dothe / &  
as the sone Was sent by the father, so  
Was he also sent bothe by hym selfe  
and by the holy goost to. And Whan þ  
holy goost Was sent, he Was sent bo-  
the by the father and þ sone & by him  
selfe also. But incarnate Was there  
no mo But the sone alone / Who as he  
had by hys godhed none other Wyll  
But the Very selfe same that hys fa-  
ther had and the holy goost, so had he  
by his manhed another seuerall Wyll  
and propre vnto the persone of his  
manhede it selfe as euery man hath  
his owne. And of that Wyll is it that  
he sayth, I am descended from heuyn, gosa. 6  
not to do my Wyll but þ Wyll of hym  
e. v. that

The fyrst booke

that sent me / for in the Wyll of hys  
manhed he obeyed the godhed.

**B**ut nowe yf thys obedyence be  
vnderstanden of hys manhed, how  
can it stande wyth these wordes of  
his, I am descended from heuyn not  
to do my Wyll but the Wyll of hym  
that sent me. With that poynt good  
reader shal no mā nede to be moued.  
for syth bothe the godhed and man-  
hed were ioyned and vned together  
bothe, in the one person of Chyrste,  
that whole person myghte saye of it  
selfe suche thynges as were ver-  
fyed and trewe in any of the bothe na-  
turys. for lyke as a man maye saye  
of hym selfe, I shall dye and retorne  
into the erthe, and yet that shall not  
hys soule do but his body onely / and  
I shall after my dethe go forth with  
to ioy or to payne, and yet that shall  
not hys body do by and by but his  
soule :

The fyrst booke xxxviii.

soule: so myghte Chyrste saye of hym selfe, I am descended from heuyn, bpcause hys godhed descended frome thense though hys body dyd not / and he myghte saye I shall suffre and dye bpcause hys manhed so sholde, and yet was hys godhed neyther mortall nor passyble. And for all that, myghte it be sayde of Cryst, God dyed for vs, bpcause he dyed that than was god. And of Chyrste myghte it well be sayed, Thys man made heuyn and erthe, and yet hys manhed made it not, but was made by hys godhed as other creature were. But those wordes are well verifed by the reason that he, whiche of the person of Chyrste sayth thys man, sygnifyeth and meaneth not hys onely manhed but his whole person, whiche is not onely man but very god also,

This



## The fyrst boke

**T**hys thyng and this maner of  
spekyng expressed our sauour very  
playne hym selfe, whan he sayd vnto  
Nichodemus in talkyng with hym  
of the sacrament of baptisme, No mā  
hath ascended into heuyn but he that  
descended frome heuyn, the sone of  
man that is in heuyn. In these wor-  
des he sheweth vnto Nichodemus,  
that there was more credence to be  
geuyn vnto hym selfe alone, than vnto  
all the prophetes that euer were  
before. For hym selfe more perspytely  
knewe all thyng than all they dyd.  
For neuer man had there ben in heuyn  
but he. For neuer man sayd out sorde  
hath ascended into heuyn, but he that  
descended frome heuyn, the sone of  
man that is to wytte I my selfe that  
am in heuyn.

**T**here he sayd that y sone of man  
had bene in heuen, and had descended  
from

from heuyn, & Was yet in heuyn styll.  
**N**ow Was not his godhed the sone of  
man but the sone of god, nor his man-  
hed the sone of god but the sone of  
man. But now though the godhed &  
the manhed Were not bothe one, but  
two distincte natures styll/ yet syth the  
sone of god and the sone of man Were  
bothe one, that is to wyte both twayne  
one person **C**ryste/ **C**ryste therefore  
myght well say than of hym selfe, **I**  
the sone of god am the sone of man, &  
**I** the sone of man am y sone of god,  
and **I** the sone of god am walkynge  
amonge men on erth, and **I** the sone  
of man am spyttynge wyth my father  
in heuyn.

**N**ow that ye maye good readers  
the better conceyue thys mater, and  
more easely perceyue the sentence of  
these wordes of **C**ryst, All that my  
father gyueth me &c. **I** shal expoune  
you

## The fyrst booke

you these wordes of his in order, as it  
were in hys owne person, spekyng  
the wordes of thys exposycyon hym  
selfe.

**N**o man can come to me by hys  
owne labour alone. But all that my  
father geueth me shall come to me.  
Labour therefore to my father & pray  
hym to geue you to me, geuyng you  
occasion and helppng you & (w<sup>th</sup>  
your owne wyl<sup>l</sup> wurkyng w<sup>th</sup> hym)  
makynng you b<sup>e</sup>lieue me, and so shall  
you wurkyng w<sup>th</sup> him by your owne  
good wyl<sup>l</sup>, in subdueng of your reas-  
son to <sup>h</sup>e obedience of fayth, by b<sup>e</sup>lieue  
come to me, and w<sup>th</sup> good wyl<sup>l</sup> of  
well wurkyng also w<sup>th</sup> the b<sup>e</sup>lieue/  
shall not onely b<sup>e</sup>lieue me, but also b<sup>e</sup>-  
lieue in me, and go into me, by beynge  
a membre of myne, and incorpora-  
tyng your self in me/and I shall by  
the



the gyfte of myne owne body to be  
 eaten and receyued of yours, incorpo-  
 rate my selfe in you, and I wyll not  
 cast you out fro me but be styll incor-  
 porated wyth you, but yf you cast me  
 out frome you, and so by synne caste  
 your selfe awaye fro me / els of all  
 that cometh to me by my fathers  
 byngynge, I wyll caste none oute.  
 for yf ye came to me by my father  
 thoroow fayth, and that I wolde not  
 than suffre deth for your saluacyon;  
 than dyd I caste you oute. for none  
 can come in to my blisse of heuyn, but  
 by hys rasonson payed by my deth  
 and passyon. But I wyll not refuse  
 that, but I wyll suffre and dye for  
 the worlde, to gyue the dede worlde  
 lyfe by my deth. for I am descended  
 from heuyn sent by my father not to  
 do myne owne wyll, but the wyll of  
 hym

## The fyrst booke

hym that hath sent me. But I mene  
not by these wordes that I wyll dye  
agaynst myne owne wyll, but that al  
be it the sensuall part of my manhed  
wolde of the nature of man abhorre,  
shrink and withdrawe from the gre  
uouse payne of suche an intollerable  
passyon: yet shall my wyll bothe of  
my godhed be all one with the wyll  
of my father, and thereby in suche ma  
ner obedyent vnto his father, as we  
say a man is obedyent vnto his owne  
reason, and yet is not his owne reaso  
another power superiour aboue hym  
selfe. And my wyll of my manhed  
shall also be so comfortable to þe wyll  
of my father, þe wyll of the holy goost  
and the wyll of myne owne godhed  
(all whiche thre wylls are in dede  
one wyll as all our thre persons are  
in godhed one god) that I wyll wyl  
lyngly dye for them all that so come  
to me

to me by my fathers bringynge thorough the well wuckynge fayth, and wyl abyd and perseuer. And like wyse as I wyl by myne owne body gyuen vnto theym by eatynge in to theire owne, gyue the an earnest peny of our incorporacyon togyther, and a memorvall of that deth and passyon, by whiche I wyl wyllynge geue my selfe for them, by beynge slayne and sacryfysed for theire synne, and made the caunse of theire redempcion: Whan god shall for this obedyence of my manhode vnto the deth the vyle deth of the crosse, lyfte me vp and exalte me, and gyue me the name that is aboue all names, than shall I by my resurreccion agayne to lyfe, geue them a sample and make them sure, that I shall in lyke wyse at the laste day leue none of them to be loste; no more in body than in soule/ but shall

f. 100.



## The fyrst booke

so resuscitate and rayse agayne theyr  
bodies, that lyke as I shall my selfe  
ascēde into heuyn agayn from whēse  
I came, so shall they as members of  
my body ascend thither with me, and  
there be fedde of thys euerlastynge  
spuely brede that I tell you of, that  
is to wytte of the fruyt of my gods  
hed and byholdynge also of my glo-  
ryouse manhed for euer, eche of you  
that haue vse of reason after thana-  
logye and proporcion of the well  
formed fayth, with hope & well wur-  
kyngcheerite that you shall haue had  
in thys lyfe here before. for thys ys  
as I byfore told you, the wyll of my  
father that sent me, that euery man  
that seth bys sone as you do, and not  
only seeth him as you do, but also by-  
leueth in hym as you do not, shall ha-  
ue (yf he perseuer in that well wur-  
kyng bylyf) the meat that I speke  
of that

of that shall not peryshe but abyde in  
to everlastyng lyfe. for though ye  
se every man dye here for the whyle/  
yet I shall (as I tolde you) be yng  
of egall power with my father, reyse  
them all vpp agayne my selfe at the  
laste daye, & than shall my faythfull  
folke be fedde wth this everlastyng  
lyuely brede of myne owne person  
bothe god and man for ever. And so  
now haue I playnely told you what  
brede I mene.

¶ Where as I haue good reader in  
the xposycon of these wordes of our  
saupour, inserted the incorporacion  
of hym and vs togyther, by the recey  
uyng and eatyng of his owne body  
into ours: I haue not done it to make  
any man wene that that poynt appe  
red and were proued by any parte of  
those wordes, but because yt ys a  
very trouth in dede / and not onely  
f.ii. to wched

## The fyrst booke

to beched and signyfied in other wordes of hys before, but also playnely expressed and declared by other wordes of hys owne after, as you shall hereafter se. Therefore so playne a trouth, and so necessary, and so necessarily parteynyng to that place of p<sup>r</sup> mater, me thought it not metely for to be lefte out.

### The .xii. chapter.

**W**et now we shall you here howe Christes audyence that came to seke hym, were affeccyonate to thys everlastyng spuely briede, whā they had herde hym declare it.

**A**ll the whyle that he spake those other wordes before / they were yet in good hope, & what so euer he ment besyde, he wolde gyue thē some meat for theyr helpes. And as they were groce / so had they at the fyrste went.

And



And so had they leuer that he wolde haue gpyen theym some suche groce brede made of erthely corne for theyr erthely helpes, such as he gaue them and multiplyed for them byfore, than any manna that came doŵne from heuē. But afterwarde whan they herde hym tell them of farre better brede that sholde come from heuē, than manna was which theyr fathers dyd eate in desert/ than were they better a payed/ and prayed him that they myght haue of that. But than whan they perceyued in conclusyon, that he ment all of suche brede as shold fede theyr soules, and gaue them no good comfort after theyr groce myndes, of any groce fedynge for theyr groce bodies than lyke as some of theyr fore fathers murmured in desert agaynst Moyses for manna, and sayed that theyr stomake dambled agaynst that

Nume. 21

## The fyrst booke

lyght meate, and Wyshed theyr olde  
Boundage agayn, of Which they Were  
Before so Wery Whyle they Were in  
Egypte / yet thought they now that  
they Were Well than, bycause they  
myght than syt ouer the pottes & had  
the sodden fleshe in the, of such flesh  
yet some of suche bond slaues hadde  
happely than but the sauour. Whan  
these had herd hym now speke all of  
such spryтуall fode / theyr hartys so  
fore arose agaynst hym, that theyr af  
feccyons Were clene fallen from him  
sodaynly. For a dape before they had  
hym in hygh estymacyō, & called hym  
the prophete that shold come and re  
deme þe World / & Wold haue made him  
kyng, bycause they thought he Wold  
fede them by myracle Without theyr  
laboure / Where theyr other kyngs Used  
to pylle them & poll them & kepe them  
vnder trespoute so bare, & With great  
laboure.

laboure they could scant fynd the self  
meate. And therefore wold they as I  
saye after that fedynge that he fedde  
theym so by myracle, so fayne haue  
made hym kyng, that he was fayne  
to Withdraue hym selfe a spde & fle  
from them, tyll that mynde of theyr  
were gone. And that was not longe  
as ye se. For now y after they great  
hope of such another fest for theyr bo  
dyes, they herde hym turne all to the  
fedynge of theyr soules/and that for y  
fedynge of theyr belyes, he went not  
about to geue the so mych as one lose  
among the all to theyr breke fast/they  
murmured agaynst y that he had said  
of hym self, I am the quicke brede y  
am descended fro heuyn. And than they  
sayd: Is not thys Iosephes sone?  
know not we his father and his mo-  
ther both? How sayth he than of hym  
selfe I am descended from heuyn.



## The fyrst booke

**T**Lo here they called hym a carpenters sone, and therein they blyped hym  
vnder/But farre were they now  
fallen fro the makynge hym a kyng.

**T**hen sayed our sauour to them:  
Murmur not amonge your selfe, no  
man cometh to me, but yf my father  
drawe hym. As though he wolde say:  
seue your murmurynge and fall to  
prayer, and worke and walke with  
my father in comynge to me by fayth.  
Men are so weyke of them selfe in  
walkynge of this way, that there can  
no man come to me but yf my father  
not onely come to hym and take hym  
by the hande and lede hym, but also  
drawe hym to. And therefore sayth he  
muste do so myche for you or els you  
can not come/so myche haue you the  
more nede to seue your murmurynge,  
and applye your self to pray hym (yf  
he drawe you not) to drawe you, and as  
the

The fyrst booke : clv.

the prophete saith to pray him strayn psal. 31.  
your iawes With a bytte and a byrdle  
and draw you by the chekes, magre  
your teth, and make you turne your  
wylles from your hely ioy, to come  
to the soule fode With me. For where  
as your hely meat shall peryshe hely  
and all / he that thus shall come to my  
feste, he shall not peryshe. For I  
shall raise hym up agayn in the last  
day vnto euerlastyng lyfe. And if  
ye merueyle at this that I saye, that  
my father muste byngre you & drawe  
you, that is that he muste besyde all  
outwarde techyngre teche you Within  
by ledyngre and drawyngre you into y  
trewth of fayth, by hys inward ope  
racion ioyned With the towarde nesse  
of your wylles preuēted moued and  
sette a wurke With occasions of his  
formare grace / yf ye merueyle of  
this maner of drawyngre and of my  
f. v. fathers

## The fyrst booke

**Esai. 54.**

**22**

fathers inward techynge, remembre  
that pour owne prophett saye, that all  
folke shalbe taught of god. And now  
god techeth you/for I tech you, Whi-  
che am as I told you þ brede of lyfe  
that am descended from heuyn. And  
surely there shall no man be taught þ  
fayth but yf god tech hym. Nor eue-  
ry man is not full taught that hereth  
it, but he that hereth it and serneth it/  
Whych no man can do by any out-  
warde voyce, without god wurkyng  
within. And he wyll not wurke, nor  
his wysdome wyll not entre into an  
euyl wyllled harte. And therfore leue  
your murmurynge, and pray my fa-  
ther to tech you/not onely outward-  
ly as he techeth you now by me, but  
inwardly also, that you maye be ser-  
ned by his wurkyng to fayth, wryth  
you and within you. But why do I  
tell you so oftē that you can not come  
to his

**Capit. 10**



to his gyfte of fayth ( without which  
you can not come at me ) but yf my fa  
ther geue it you. Verely bpcause I  
wolde you sholde praye hym for it.  
for though he preuent you and gyue  
you occaspons toward the gettynge of  
that gyfte : yet setteth he not so spetell  
by this great gyfte of lerning & fayth  
that he lyst to caste it awaye vppon  
them, that whan it is shewed them set  
not so myche therby as to desyre it &  
praye therfore.

¶ And therfore I wolde haue you  
desyre it of hym that may geue it you  
And yet ys not that my father onely  
but my selfe also. Now be it yf I  
shold byd you aske it of me, and pray  
me geue you thys grace : you be so  
farre frome the blypese in me that  
ye wolde not do it.

And therfore not spekyng of myne  
owne

**The fyrst boke.**

oWne power / I tell you all of the  
power of the father, & Without hym  
ye can not come to me / Bycause I  
Wold haue you praye to hym, that he  
Wold geue you the grace, that as ye  
knowe by faith and knowlege hym all  
redy for god, so ye maye knowe by  
faith and knowlege hym for my fa-  
ther to / and than shal you by the same  
faith, knowe and knowlege me also  
for his sone. And than shall you not  
murmur at my wordes, but humbly  
come to me, as to the sone, not of Jo-  
seph but of god / & knowlege me for  
the quicke brede & is descended from  
» heuyn. For every man that hath herd  
» this lesson of my father, and hath not  
» onely herd it but also lerned it / he co-  
» meth (as I haue told you) to me. But  
» yet thys wyl I tell you, that neuer  
» man saw my father yet. But he that  
» is of god (that is to wytte my selfe &  
am

am bys owne sone) he hath sene the  
father, and so hath no man ellys.

And therfore the lesson that any man  
hereth and lerneth of my father, he  
muste here of hym by me, and lerne  
it by the inward worke of my father  
with whose worke I worke also.

And so shall he come to me / thoro we  
perfyt well workynge faith in me.

And I tell you very trouth, he that  
so byleueth in me, and perseuereth at  
his deth in that perfite bylief, is sure  
of eternall lyfe. For I am (as I dy-  
uerse tymes now haue told you) the  
very brede of life. your fathers that  
murmured as you do now, dyd eate  
the brede of manna in desert, and they  
be dede and perysshed. Leue therfore  
that wronge waye of your fore fa-  
thers, leue your grudge & your mur-  
mur, and labour to my father that he  
may brynge you to me by suche faith  
as ye



## The fyrst booke

as ye maye eate this brede that is my  
selfe. for thys brede is brede descen-  
dyng from heuyn for the nonys, that  
Who so maye eate & be fedde of that,  
shal not peryshe by euerlastyng dethe  
for I tell you yet agayn y I am the  
quycke brede that am descended from  
heuyn. Who so euer come to me by  
my fathers byngyng, so that by per-  
fyt perseuerance and well wurkyng  
fayth, he maye eate & be fedde of thys  
brede, that ys to wytte attayne the  
fruyt of my gloriouse godhed,  
With the gloriouse spght wherof the  
angels are fedde in heuyn: he shal be  
sure of euerlastyng lyfe.

## The .xiii. chapter.

**W**here as our saur our good tea-  
chers in the begynnynge vppon  
accasys of his miracle brought  
vpon the multiplycaciō of the brede,  
to wched

The fyrst booke.

xlviik

to be shed bothe the brede of hys god-  
hed and also of the geuynge them of  
his owne body to be eaten in forme of  
bred, that he somewhat dys insinuate  
set forth the same in those wordes,  
wurke you not the bred y peryssheth,,  
but y bred y abideth into euerlasting,,  
life, which y lone of mā shal geue you,,  
as I somewhat tolde you before, not  
of myne owne mynde, but of y mynde  
of diuerse holy doctours, Alcuinus,  
saynte Thomas, Theophylactus,  
and saynte Cyrill: Ye se that our sa-  
uour in many wordes wyppch I ha-  
ue now declared you, hath opened &  
shewed vnto theym the brede of hys  
godhed.

¶ And now good readers take hede  
how in those wordes that now folow  
he declareth vnto the the brede of his  
owne very body, which he gyueth vs  
verily to eat in the blessed sacramēt.

Wherof

## The fyrst booke

Wherin that exposicion, that I shall geue you shall be none innuencion of myne, but the cleere fayth and sentece of all the holy doctours of Chyestes chirch olde and new both, from Chyestes deth to this daye. Of Whome I shall for a sample geue you ere I make an ende, the names and the sentences of some, as suche as your self shall well se and perceyue for other maner men than I am or mayster Master eyther, / that yf they were good men and trewe, ye shall than your selfe saye, that mayster Master is nought and false, and that his exposicion (though it were trewe as is bothe falsshye and false) yet syth it cometh not nere the purpose, is (as I tolde you before) very falsely handled.

¶ Let vs here now therfore of the  
sprynge of Chyestes owne blessed  
body



body verily to vs to eat in the blessed sacrament, what Chryste hym selfe sayth.

**A**fter his declaracion of the brede of his glorious godhed, these are his wordes. And the brede that I shall geue you, is my fleshe whych I shall geue for the lyfe of the world.

**W**here as before they murmured at the syght spryтуall brede of hys godhed, he telleth them now that he wyl not onely geue them that brede to fede vppon, by fructyon of the byholdynge face to face whan the tyme shall come, as he hath also gyuen yt theym in one maner all redy by his incarnacyon to fede them spryтуally in the meane whyle by spryтуall doctrine, but that the brede that he wyl geue them to fede vppon, shall be such that he his owne fleshe, eyn the very same that he wyl geue for  
g. the

## The fyfth booke

the lyfe of the worlde / menynge that  
he wolde verely geue men the same  
very flesshe to eate and fede vppon,  
bothe bodyly and sprituallly in reme  
braunce of his deth, that he wold for  
mannys redempcyon verely geue to  
deth, and verely for a sacryfice offere  
vp to god by deth.

¶ But now sayth mayster Maske  
the aduersary of the blessed sacramēt  
y our sauyour ment no more in those  
,, wordes, And the brede y I chal geue  
,, you is my flesshe whych I hall geue  
,, for the lyfe of the worlde, But that he  
wold geue it for the lyfe of the world  
by hys deth / and ment no thyng at  
all of the geuyng of his flesshe be  
fore his deth, or after hys deth / nor  
nothyng in these wordes or any that  
in the same chapter foloweth, enten  
ded to speke of any suche maner of  
geuyng his body to eate, as he is re  
ceyued

cepued and eaten in the blessed sacrament, nor nothyng ment in thys cha-  
ppter any thyng to speke of that  
mater.

**T**hus wolde mayster Masket  
that all men sholde wene, as it appe-  
reth playnely by his exposition. And  
thus also sayth Luther, & thus sayth  
fyrth also / & affermeth this sayenge  
so boldely, that he saith it t w y s e in his  
one booke wherin he answereth me.  
There in sayth he t w y s e, that all ler-  
ned men are full and whole agreed  
in that popnt.

**A**nd therefore w y l l these aduersa-  
ryes of the sacramēt say, that in this  
exposicion of myne, all that euer I  
saye wherby it maye appere that our  
saupour in these wordes writen in this  
vi. chapter of saynt Iohn, any thyng  
spake or mēt of y geuyng of his body  
to be eaten in the blessed sacrament,  
g. ii. is an



is an imaginaciō of myn owne hed/as  
master. Master argueth & speketh  
all way of master. More his fayth,  
as though it were no mannes ellys  
But myne.

¶ Out to the entent good readers  
that ye may clerely perceiue master  
Masters malycyouse falsed therein,  
I shall in dyuers places of thys ex-  
posycon, concernyng specyally this  
poynt of Chystes spekynge and me-  
nyng of the grynge of his owne  
Very body in the blessed sacrament,  
reherse you the namys of some of  
those whom I folow therein, & some  
of theyr wordes to/by whych ye shal  
se that I deceyue you not as master  
Master doth, that thoro all his ex-  
posycon flytteth all fro the poynte,  
and dysimuleth all þ wordes of those  
olde holy men þ expownded it in suche  
wyse as he wolde be sholde bene  
that

that no good man euer dyd.

**O**ppon these wordes therfore of our saupour: And the brede that I shall geue you is my flesshe, that I shall geue for the lyfe of the worlde: thus sayth Theophylactus.

**C**onsyder that that brede that we eat in the sacrament, is not onely a fygure of the flesshe of our lord / but it is also the flesshe of our lord it self. for he sayd not: þ brede that I shall geue is a fygure of my flesshe, but he sayd it is my flesshe. for the same breade by secreete wordes, thoro the mysticall benedyccepon, & by the cummyng also of the holy spyryte there: vnto, is transfourmed and chaunged into the flesshe of our lord. And lest that any man sholde be troubeled in his mynde, denyng that it were not to be byleued þ brede sholde be flesh / this is well knowen that whyle our

Theophylactus  
lactus Ep  
pon the. 6.  
chapiter of  
saint John

g.iii. lorde

## The fyrst booke

lorde Walked in his fleshe, & of Brede  
receyued his norpshynge, that Brede  
Whych he than eat Was than chaun-  
ged into hys body, & Was made suche  
as his holy fleshe Was, and dyd sus-  
teyne and increace his fleshe after  
y comen maner of men. And therefore  
now also is the Brede chaunged into  
the fleshe of our lorde. And how is it  
than (Wyll some man say) that it ap-  
pereth not to vs fleshe But Brede.  
That hath Chyrste prouyded, to the  
entent we shold not abhorre from the  
eatynge of it. For yf it Were geue vs  
in lyknesse of fleshe, we sholde be  
dyspleasauntly dysposed towarde the  
receyving of our howse. But now  
by the goodnesse of god condescen-  
dyng to our infirmyte, this sacra-  
mentall meat appereth vnto vs such  
as we haue at other tymes bene ac-  
customed wyth.

These



These are not my wordes so good  
christen reader, but the word<sup>e</sup> of that  
old holy cunnyng doctour Theophi-  
lactus, whiche was also no latyn  
man but a greke / bycause master  
Maske spebeth so mych of pappst<sup>e</sup>  
as though  $\bar{s}$  catholyke sayth wherby  
the catholyke chyrch byleueth,  $\bar{s}$  in the  
blessed sacrament is the very blessed  
body of Crist, were a thing but made  
& imagyned by some pope of rome.

Now yf master Maske wyll  
say  $\bar{s}$  myne exposicion is in this poynt  
false: here pou se good readers that  
myne exposicion is not myne, but the  
exposicio<sup>n</sup> of Theophilact<sup>us</sup>. And the  
fore let hym leue dauncyng with me  
& daunce another while with hym.

But marke well two thing<sup>e</sup> now  
good reader i these word<sup>e</sup> / one  $\bar{s}$  this  
good holy doctours calleth  $\bar{s}$  blessed  
sacramēt brede as saint Poul doth, 1. Cor. 11  
and

## The fyrst booke

and oure saupour hym selfe also, in these wordes of his in this fyrte chapter of saynt Iohn, and so doth also every doctour of the chyrche almost.

¶ Upon Whiche callinge of it brede,  
frere Luther and Melancton & theyr  
fellowes, take theyr holde to saye and  
affirme that it is very brede styll, as

well after the consecracyn as afore.  
And frere Baskyn, With zupnglius,  
George Joye, Johan Scyth, & Tim  
dale, turne forth further to the deuyll  
and not onely say that it is very bred  
styll; but also that it is no thyng els.

¶ But now consyder therfore as I  
say, that Theophilact<sup>us</sup> here calleth  
it brede as well as they sayenge, the  
brede that we receiue in the misteries  
or sacrament, is not onely a certayne  
fygure of the fleshe of our lorde, but  
it is also the fleshe of our lord. it self.  
But than expresseth he plainely that  
though

though he calleth it brede, he meneth  
not that it is very materpall brede  
styl as it was / but that the brede ys  
transformed, gone, and changed into  
the very fleshe of Chryste. And he  
setteth it out also with an ensample of  
the brede that is eaten and turned in  
to the fleshe of the man whom it nu-  
ryssheth, whych euer man well wo-  
teth that any wytte hath that it is no  
lenger brede than.

And therfore Theophilactus cal-  
leth it brede, because it was brede / as  
in the scripture the serpēt in to which  
Aarons rodde was turned is called a  
rodde styl, whyle it was no rodde  
but a serpent. For there is it thus wri-  
ten. The rodde of Aron dyd deuour  
the rodde of the magycianis.

Exodi. 7

And as the scripture calleth the ser-  
pent there a oodde: so calleth it the sa-  
crament brede. And as Theophilactus  
g. v. calleth



## The fyrst booke

calletth here the blessed sacrament by  
the name of brede, and yet declareth  
that it is no brede: euen so do all holy  
doctours that call it by that name of  
brede bothe mene in dede, and also do  
cleerly declare, that though they call  
it brede, they know well it is no brede  
but in lyknesse and forme of brede  
vnder the sacramentall signe, þe very  
blessed body of Cryst, flesh, bloude,  
bonys and all, & neyther wythout the  
soule nor the godhed neyther.

¶ Marke also good reader, þe Theo-  
phylactus sayth, The brede whiche  
we eate in the mysteryes or sacramēt,  
is not onely a fygure of the fleshe of  
our lord, but it is also the fleshe of  
our lord it selfe.

¶ In these wordes good readers  
marke wel that he sayth it is a fygure  
and yet for all that the very fleshe of  
Christe.

**T**hys thyng I specyally desyre  
you to note, bycause that by the mar-  
kyng of thys one popnt / ye maye  
bynde almoste all the crafte, wyth  
whiche mayster Maske, fryth, and  
Tyndale, and all these heretykes la-  
bour to deceyue you in the wytyng  
of all the olde holy doctours.

**F**or where so euer any of the call  
the blessed sacrament a fygure, there  
wolde these felowes make vs wene  
that he ment it were nothyng elsse.  
But here you se that Theophylac-  
tus saith it is a fygure as it is in dede /  
but he telleth vs that it is also (as in  
dede it is) the very flesshe of oure  
lorde.

**A**nd therefore marke well these .ii.  
popnts in this one place, & whā these  
heretikes proue that the blessed sacra-  
ment is called bred, they proue nothing  
agaynst

## The fyrst booke

agaynst vs. for they that call it brede  
declare yet that in dede it is not brede  
but the body of Chryste. And whan  
they proue that it is called a fygure/  
they proue no thyng agaynste vs.  
for they that saye it is a fygure, saye  
it is not onely a fygure, but also the  
fleshe of Chryste. But whan we  
proue that the blessed sacramēt is not  
onely called the body and bloude of  
Chryst, but also y<sup>e</sup> the olde holy doc-  
tours and the expositours of holy  
scripture do playnely declare that it  
is so/ than proue we playne agaynst  
them. for we denye none of y<sup>e</sup> tother  
t wo poyntes/ but thys poynt do they  
denye.

## The .xiiii. chapter,

**W**e to the intent that ye may se that  
master Masket in his expositiō,  
doth but playnely mocke you: con-  
sider yet agayne these wordes well,  
Et



Et panis quem ego dabo caro mea  
 est, quam ego dabo pro mundi vita.  
 Whycher texte, albe it that in the latyn  
 it be som what other wyse, that is to  
 wytte. Et panis quem ego dabo caro  
 mea est pro mundi uita, without these  
 wordes, quem ego dabo, in the secūd  
 place / Whiche laten texte were yet  
 more for my purpose, yet syth not o-  
 nely the greke texte is as I reherced  
 you fyrst, whycher was the language  
 wherin the euangelyst wrote, but that  
 also bothe the greke expositours and  
 many of the laten expositours to, do  
 so expounde it / and that though those  
 wordes were out, yet they be such as  
 the sentence wolde well requyre to  
 repete and vnderstande / and finally  
 bycause I fynde that master Mas-  
 ker hym selfe doth in his expoycion  
 take that texte in the fyrste fasshion,  
 onely chaungynge one worde in the  
 secūd

## The fyrst booke

secund place, þ is to wytte this word  
(geue) into thys word (pape) whiche  
chaunge he maketh as for an exposi-  
cyon: I am content to take the texte  
as hym selfe dothe, that is to wytte  
after the fyrst maner thus, And the  
biede that I shall geue you is my  
fleshe, which I shall geue for þ lyfe  
of the world.

¶ Consyder now good reader that  
in these wordes, our sauour here spe-  
keth of geupnge his fleshe & wyse, by  
whiche he meneth, that in the tone ge-  
upng he wold geue it to them/and in  
the tother geupnge he wolde geue it  
for them. The tone geupnge was in  
the blessed sacrament/the tother was  
on the crosse.

¶ And loke now whither the very  
wordes of Chryst agre wyth this ex-  
posycyon or not/the wordes ye wote  
well be these: and the biede that I  
shall

shall geue you is my flesshe. Where is  
so the tone geupng, by which he shall  
sayth he geue his flesshe to theym.  
Then sayth he ferther, Whych he  
shall geue for the lyfe of the world.  
So here he tellyth them of the tother  
geupnge, by whiche he sholde geue  
it for them. And bycause hys geupng  
to them sholde be a memoryall of his  
geupnge for them, therefore he spake  
of them both to gether. But yet by-  
cause his princypall purpose was to  
speke in that place, not of his geupng  
of hys flesshe for them, but of his ge-  
upnge it vnto them: therefore of hys  
geupnge it to them he maketh after a  
very playne and expresse declaracyō  
in many playne open wordes/ but of  
hys geupnge it for theym, he spake  
but a lytell, and as is were but for a  
declaracyon of the tother geupnge.  
For



## The lxxi booke

for when he had sayd, and the brede  
wherof I shall geue you shall be my  
fleshe / than to declare that he ment  
to geue them his very fleshe, he ad-  
ded thereto these wordes / whiche I  
shall geue for the lyfe of the worlde,  
As though he wolde saye, Wylle you  
wytte what fleshe this brede is that  
I wylle geue to you: verily the selfe  
same that I wylle geue for you / and  
not onely for you, but for the lyfe of  
the whole worlde to, that is to wytte  
for as many of the worlde as when  
they here it preched, wylle not refuse  
to take it. And therefore whā ye know  
hereafter whiche fleshe of myne I  
shall haue gyuen for you vppon the  
crosse / thā shal you not nede to doubt  
whiche fleshe of myne I shall geue  
you in the brede of the sacrament, ex-  
cepte you lyfe not to beleue me. for  
now I tell you as playne as I can,  
that

that it shalbe the same flesshe.

**T**his exposycyon good readers  
ye se is euident open and playne.

But now se good readers for godde  
sake the falsehed of mayster Mas-  
ker in hys exposycyon vppon y same  
wordes. Where as our saupour as  
you se speketh in these few wordes  
of these two geupnges, the geupnge  
to eate and the geupnge to dpe, the ge-  
upnge in the sacrament & the geupng  
on the crosse / cometh me now maister  
Masker, and expowndeth Chrystes  
wordes all to gether of the one ge-  
upnge, that is to wytte the geupnge  
by deth on the crosse / and letteth the  
tother geupnge go by, as though he  
saw it not, albe it that Chryst speketh  
of that geupnge both fyrst and most.

**N**ow yf mayster Masker wyll  
say that I do but sayne these two ge-  
upnges, and saye as he sayth often  
h. that

The fyrst booke

that Chyrste ment there but one ge-  
uynge, that is to wytte by hys deth,  
and wyll saye that Cryste spebeth  
there no worde of the sacrament / I  
shall tell hym agayne that so myghte  
master Masket marre all his owne  
exposycō vtterly. For Cryst whan  
he sayth, Whiche I shall geue for the  
lyfe of the worlde, spebeth no word  
in the world neyther of his crosse nor  
of his deth. If he say that they be vn-  
derstanden, thā must he geue me leue  
to say the lyke for my parte, that as  
deth & the crosse are vnderstonde in þ  
tone geuing, so eatynge & the sacramēt  
is vnderstonde in þ tother geuynge.  
Now be it for my part yet touchyng  
the fyrst geuynge, I may say þ Cryst  
spebeth of the sacramēt, & signyfeth  
his menyng in this word, brede, whā  
he sayth the brede that I shall geue  
you is my fleshe. And of the eatynge  
therof



therof he spebeth expressely after:  
 And therefore shall maister Masker  
 neuer wade out therof, but that I ha  
 ue the wordes of the scripture mych  
 more clere for the fyrst geupng, than  
 he for the secund. And ye may se that  
 of the two geupnges maister Mas  
 ker to moche vs with, hath in hys ex  
 posicion of a folyshe wylpynesse wyna  
 ked and dyssembled the tone.

¶ But yet if maister Masker strue  
 with me styll vpon this point, whither  
 our saupour speke of two geupnges  
 of hys fleshe, or but of one / albe it y  
 I haue proued my part therein mete  
 ly playne my selfe, yet am I content  
 that a better than we both shall breke  
 y stycke betwene vs. I shall therefore  
 name you y holy cūpnyng doctour saie  
 Bede, whose word I trust euery  
 wyse man wyll byleue a lytell better  
 thā eyther maister Maskers or myn.

S. Bede. So thus sayth saint Bede vpon these  
 „ wordes of Chrysostome, And the brede  
 „ whych I shall geue is my body, whi-  
 „ che I shall geue for the lyfe of the  
 „ worlde. Thys brede (sayth saynte  
 „ Bede) dyd our lord geue whan he  
 gaue the sacrament of hys body and  
 hys bloude vnto his dyscyples, and  
 whan he offered vp hym selfe to god  
 hys father vppon the aultre of the  
 crosse.

¶ Here you se good readers that  
 saynte Bede telleth you playne the  
 same tale that I tell you, that is to  
 wytte that our sauour in those wor-  
 des speaketh of two geuynge of him  
 selfe, the one to his dyscyples in the  
 sacrament, the tother to deeth for hys  
 dyscyples on the crosse. And therefore  
 whyle mayster Maske with his he-  
 resye doth vtterly denye the one, &  
 by his expositiō affirmeth that Crist  
 in this

in this place dyd speke but of the to-  
ther saynt Bede bereth me recorde  
that maister Maske speth, and hath  
made his exposicion false. And the  
further ye go in the wordes of this  
gospell, the more shall maister Mas-  
kers false dyce appere.

The .xv. chapter.

**W**hen the Jewes harde our lord  
saye, that bys side the spirytual  
meat of the brede of his godhed,  
the brede that he wolde geue them  
sholde be his owne flesshe / than be-  
gan they to contende and dispute a-  
monge them vpon that worde, as one  
of the moste merueouse and straunge  
wordes that euer they had herde be-  
fore. And therefore they sayd how can  
this man geue vs his flesshe to eate?

¶ Saynt Bede sayth here, and so  
sayth saynt Austayne boch, that they



The fyfthe boke.

Auguſt. in  
narratiōe  
in pſal. 98

had conceived a falſe opinyon, that  
our ſorde wolde cut out hys own body  
in gobettes, and make them eat it ſo,  
in ſuch maner of dede peces, as men  
bye bye fe or moten out of þe bouchers  
shopps. Thys thynge they thought  
that he neyther coulde do / and alſo  
that though he could, yet wolde they  
not eat it as a thynge ſowle and  
lothſome.

Joſua. 3

¶ We fynde good readers of one or  
two mo byſpde theſe Jewes here, þe  
at the worde of god asked how. For  
bothe our lady asked how, and Ar  
chademus alſo asked how.

Luc. 1

¶ Our bleſſed lady whan thangel  
told her that ſhe ſhould conceive and  
berynge forth a chyld, asked this que-  
ſtyon, how ſhall that be. For man I  
know none / not for that ſhe any thing  
doubted of the trewth of godde word  
ſent her by godde meſſenger, but by  
cause

cause she wolde knowe the meanis, for  
as mych as she had determyned her  
selfe vpon perpetuall Virginite / and  
therof a promyse had passed & a vow  
was made, and Joseph well agreed  
therewith; as it maye welbe gathered  
vpon the gospell.

¶ For thangel said not y hast concey-  
ued, but thou shalt conceyue. And ther-  
fore whā she answered, how shall y  
be sayth I knowe no man, this answer  
had not ben to the purpose, yf she had  
ment no more but y she knewe none  
yet / for he sayd not y she was concey-  
ued yet but shold conceyue after. Which  
she myght after do by y knowlege of  
her husband after, though she knewe  
no mā yet. And therefore we may wel  
gather of his word & hers togyther  
as I haue shewed in my dialogue, y  
whan she sayd how shall this be for  
I knowe no man, she ment therein

h.iiii. not

## The fyrste booke.

not onely that she knew none al redy,  
but also that she hadde promysed and  
vowed that she neuer wolde knowe  
man afterwarde / vsynge therein such  
a maner of spekyng, as a mayed  
myghte saye by one whom she wolde  
neuer haue, we may well talke togy-  
ther but we wedde not togyther.

**N**ow that her determinacyō was  
not with her selfe onely, but confes-  
med also with þe cōsent of her spouse,  
it maye well appere. for without his  
agrement she coulde not reken her  
selfe to be sure to kepe it.

**A**nd that her determynacyō of  
perpetuall byrginite, was a promyse  
and a vow to god, it may well appere  
by this, that els whan she had worde  
from god by the angell that she shold  
conceyue and beare a chyld, she had  
had no cause to aske þe questyon how.  
for if she were at lyberty to lye with  
a man



a man, than had that reuelacion ben a commaundement vnto her to labour for the conceptyon, whyle there were vppon her part no let or impedimēt, neyther of nature nor conscience.

¶ And very lyke it is that yf she had ben in that poynt at her libertye/ than though she had mynded perpetuall virgynite, yet syth she had entended it neyther for auoydynge of the body, ly payne of the byrth, nor for any abominacion of goddes naturall ordynance for procreacion (for suche respectes be bothe vnnaturall and synfull) But onely for goddes pleasure & of deuocyon, it is well lykely that he rynged by the messenger of god, what maner of chyld that was y god wolde she shold haue, she wolde haue made no questyon of the mater, but gladly gone about the gettynge.

¶ But here may some man happely  
h. v. say,

The fyfte boke.

say, that this reaso by which I proue  
her vow, wyl serue well inough to  
sople it selfe, and proue that it appe-  
reth not that she had made any vow  
at all, but had onely some mynde and  
desyre of perpetuall virginyte, but  
yet styll at her lyberte / Without any  
promyse or bonde. For syth she hadde  
now by reuelacion from god, that  
his pleasure was she sholde haue a  
chylde / a bare purpose of virginyte  
a vow of virginyte were all of one  
depyght. for god was able as well to  
dispence with her vow, as to byd her  
leue of her vnuowed purpose.

¶ Of trouth ys our lady had wayed  
her vow as lyght as happely some  
lyght vowesse wolde / thys mynd she  
myght haue had. yf a some vowesses  
peraduenture there are, which as yet  
neuer entend to breke theyr vow but  
thynke they wolde not with the bre-  
kyng

hping of theȝr bod fall in þ dysplea-  
sure of god, though they wist to wy-  
ther with al this hole wretched world  
whiche yet wold be paduerture well  
content, þ god wold sende them word  
þ þyd them go wedde & gete chylde.  
¶ And those bodesses so that hapen  
to haue any suche mynde / let them at  
the fyrste thought make a crosse on  
theȝr brest and blesse it a waye. for  
though it be no breking of theȝr bod  
yet is it a waye well to warde it, and  
draueth (yf it be not synne) verp nere  
the pytys brynke of synne, whā they  
wolde be gladd that god wold sende  
theȝr pleasure without any synne.  
¶ And surely yf þyd þ delite in such  
anoughty mynde, god wold suffre þ  
deuyll to illude such a bodesse, & tras-  
spgure hym self into the lphensse of  
an angel of light, & call hym self Ga-  
briel, & tell her þ god greeteth her well  
and



The fyrste booke.

and sendeth her worde that she shall  
haue a chyld: though he there wylth  
went his way & neuer tolde her more  
whither it shold be good or bad, her  
secrete inward affeccyon toward her  
flesshely luste suchynge in her harte  
vnhnoken vnto her selfe, couered &  
hpyd vnder the cloke of that mynde,  
that she wold not for all the worlde  
take her own pleasure without gods  
des wyll, wold make her vnderstand  
this message for a dyspensacyon of  
her vow, and for a commaundement  
to breke it: and so go forth and folow  
it wpythout any fether questyon, and  
go gete a chyld, and make the deapyl  
a prophete.

¶ But this blessed Virgyn Mary,  
was so iurely sette vpon the keepynge  
of her vowed virginyte, that she ne-  
uer neyther longed nor lohed for any  
messenger from god, that shold be hpyd

The fyrste booke. lxxx.

her bicketh. And therefore Was she so  
dysscrete and circumspecte, that she  
wolde not onely consyder who spake  
to her to dyscerne whither it were  
man or spryte, and also whither it  
were a good spryte or an euill / but  
she wolde also way well the wordes  
were the spryte neuer so good, lest  
her own mysse takyng by neglygence,  
myght marre the reuelacion. And  
therefore at Gabriels fyrste appea-  
raunce, because he was goodly, & hys  
wordes were faire and plesantly set  
and spoken somewhat lyke a woer /  
she was somewhat abashed and trou-  
bled in her mynde at the maner of his  
salutacion. But after vpon his fur-  
ther wordes whan she aduysed hym  
and hys message well / than percey-  
uynge hym to be, not a man but an  
angell, not an euill angell but a good,  
and

The fyrste booke  
and specyally sent from god, and hye  
mater no worldly woowyng but an he  
uynly message: she was not a lytell  
ioyful in her hart. And as I sayd had  
she not vowed Virgynyte, but hadde  
ben at her lybertye, she had as me se  
meth had no cause to do wte what god  
wolde haue her do/ namely hauryng  
an husband all redy. Nor neuer wold  
she haue thought that it had ben bet  
ter for her to lyue styll in Virgynyte,  
than to go about y generacyō wherof  
god had sent her word. But now for  
as mych as she was by her vow boū  
den to Virgynite, wherof she wist wel  
she myght not dispence with her self/  
and the angell bode not her go about  
to cōceyue, but onely tolde her as by  
way of prophecy, that she shold con  
ceyue/ & wel she wist god frō whom  
the message came, could make her cō  
ceyue without man yf he wold: ther  
fore



**The fyfte booke. lxxviii.**

fore she neyther wolde tempte god in  
despyrnyng hym to do that myracle, nor  
by mysse takynge of his message for  
hast. & ouerspyght, offend his mayster  
by the brykynge of her vow / but dys-  
cretely dyd aske the messenger, how  
in what wyse she shold conceiue. wher  
upon he she wed her that she shold be  
conceyued by the holy goost.

**¶** Here you se good reders that the  
cause of her question in her askynge  
how, rose of no diffidence, but of veri-  
sure faith / bicause she surely belyeued  
þ he could make her conceyue & her vir-  
ginite saued. for els had she not had  
fermely þ faith, she had had no cause  
to aske the questyō, but myght haue  
rekened clerely / that he wolde haue  
her conceyued by her husband.

**¶** And therefore was her questyon Luc. 1.  
farre fro the question of zachary, the  
father of saynt Iohn, whiche asked  
not

The fyrste booke.

not the angell how, but what token  
he shoulde haue that he sayd trew/ for  
ellys it semed that for all his worde,  
bycause of theyr bothe agys, he was  
mynded no more to medle with hys  
wyfe, syth he thought possybylite of  
generacyon passed. And for that dys-  
fydens was he punysshed by losse of  
hys speche tyll the byrth of schylde.

And her questyon was also very  
farre fro this questyō of the Jewes  
here, and from theyr askynge how/  
why the cause of her questyon was  
fapth, and the cause of theyr questyō  
dysfydens.

**John. 3** Nichodemus also whan our lord  
bygan to tell hym of the sacramēt of  
,, baptysme, and sayd vnto hym, verily  
,, verily I tell the, but if a man be born  
,, agayne he can not se the kyngdome  
,, of god/answered our sauyour & sayd  
,, how may a man be bozne agayn whā  
he is

he is olde: maye he entre agayne into  
hys mothers bely & be bozn agayne?

¶ So here the man was deceyued in  
that he thoughte vpon a bodyly byrth,  
where as our sauyour ment of a spy-  
rituall byrth, by fayth and by the sa-  
crament of baptysme. And therfore  
our lord tolde hym forthwyth, that  
he ment not that a man sholde be bo-  
dily bozne agayne of his mother, but  
ment of a spirituall regeneracon in  
soule, by the water and y<sup>e</sup> holy goost.

¶ Now be it he told hym not for all  
that all the forme and maner of that  
sacrament, but what the substaunce  
sholde be, and by whose power, and  
wherof it shold take effecte.

¶ Now these ieddes here, to whome  
Cypste preched of the geuyng of his  
body to them for meat, were not ful-  
ly in the case of Nichodemus, but in  
some point they were neuer y<sup>e</sup> trewth  
i. than



## The fyrste boke

than he was at the begynnynge. For they toke our sayours word right in that they vnderstode that he spake of his owne very fleshe, and that he wold geue it them to eate / Where as Nichodemus vnderstode no part of the generacyon and byrth that Cryste spake of. But they myssetoke the maner how he wolde geue it them, & ran forth in the deuyce and imagynacyon of theyr owne fantasie. But in dysfydence & dystrust they were lyke Nichodemus which sayd, how maye a man be bozne agayn whan he is olde? And peradventure the farther of frendreuous towarde bypleynge. For in Nichodemus though I fynd no consent of faith in conclusyon / yet þe gospel spebeth not of any finall contradycyon in hym, nor of any desperate departynge, as these Jewes & these disciples dyd. And Nichodemus spake in his cause after, But these dyscyples neuer

neuer Walked after With hym.

**N**ow Cryste there Vnto Nichodemus, bycause he was cleane fro the mater, told him þ̄ it shold be no body-ly byrth but a spiritual / and bode hym meruayle not therof no more thā of þ̄ spiryng or mourng of the spireyt or of þ̄ wynd (for þ̄ word diuerse doctours take diuersely) whose voice though he herd, he neither wist fro whens it came nor whither he wold go. But now whā þ̄ Nichodem⁹ pcepynged what þ̄ thyng was, dyd yet wonder on styl & sayd: how may these thinge be. Thā our lord dyd no more but leue hym with þ̄ same tale styl, & byd him byleue, & tell hym why he so sholden sayth hym self, þ̄ so told hym came fro heuyn, and therefore could tell it / and gaue hym a significacyon of hys deth, wherby that sacramēt shold take the strength. But as for hys questyon how this myght be, other wyse thā þ̄

a. ii. it was

## The fyfthe booke

it Was by the power of god, that que-  
styon Cryst lefte vnsoyled.

¶ Now dyd he lyke wyse With these  
iewys here. Hyth it Was so that they  
perceyued all redy that he spake of  
his very flesshe, and yet for all that  
word not byleue he could geue it the/  
but thoughte the thyng so straunge  
and wonderfull, that they thought he  
could not do it, & therfore asked how  
he could do it: he dyd no more but styl  
tell them that he wolde do it, and that  
he verily wold gyue them his fleshe  
to eat and his very bloud to drynke/  
and tolde them the profyte that they  
shold haue, yf they byleued hym and  
dyd it, and what losse they shold haue  
yf for lacke of bylyf they wold leue  
it vndone/ and that he Was come fro  
heuy n, and therfore they ought ney-  
ther to mysetruste his word nor his  
power to performe his worde. And  
as for



as for other wyse how and in what  
maner he coulde or wold do it, he lefte  
theyr questyon and theyr how vn-  
solved.

But now lest mayster Maske-  
nyght make men wene, that I make  
all thys mater of myne owne hede, ye  
shall here good readers vpon thys  
questyon of the Jewes what saynte  
Cyprius sayth.

S. Cypri-  
us lib. 4.  
cap. 13. in  
euag. 30.

The Jewes (sayth he) wyth greate  
wyckednes cry out and saye agaynst  
god: How may he gyue vs his flesh?  
& they forgete that there is nothyng  
impossyble to god. For whyle they  
were fleshely, they could not (as saint  
Poule sayth) vnderstande spyrytuall  
thynges / but thys great sacrament &  
mysterie semed vnto theym but folys.  
But lette vs I beseeche you take pro-  
fyte of theyr synnes, and let vs geue  
ferme sayth vnto the sacramentes, &  
lette vs neuer in suche hygh thynges

1. Co. 2

## The fyrst booke

„ eyther speake oꝝ thynge that same  
„ how. For it is a Jewes worde that  
„ same, and a cause of exteme pyns-  
„ shement. And Nicodemus therfoze  
„ when he sayd: How may these thyn-  
„ ges be, was answered as he wel was  
„ worthy, Art thou the mayster in Isra-  
„ ell and knowest not these thynge.  
„ Let vs therfoze (as I sayd) be taught  
„ by other folkes sawtes, i goddes woꝝ  
„ ke not to aske: How: but leue vnto  
„ hym selfe the science and the way of  
„ hys owne woꝝke. For lyke wyse as  
„ though no man knoweth what thing  
„ god is in hys owne nature and sub-  
„ staunce, yet a man is iustified by fayth  
„ when he byleueth that they that seke  
„ hym shalbe ryally rewarded by hym:  
„ so though a man know not the reasoꝝ  
„ of goddys woꝝkys yet when thorow  
„ fayth he do wteth not but that god  
„ is able to do all thynge, he shal haue  
„ foꝝ thys good mynde great, rewarde  
And

And that we shold be of thys mynde, ,,  
 our lord hym selfe exhorteth vs by ,,  
 the prophete Esaye, where he sayth ,, *Esai. 55.*  
 thus vnto men.

My deuyces be not as your deuyces, ,,  
 ces be noz my wayes suche as your ,,  
 wayes be sayth our lord: but as the ,,  
 heuyn is exalted from the erth, so be ,,  
 my wayes exalted aboue yours, and ,,  
 my deuyces aboue your deuyces. ,,

Chyste therfore whyche excelleth in ,,  
 wysedome and power by his godhed ,,  
 how can it be but that he shall worke ,,  
 so wonderfully, that the reason and ,,  
 cause of hys workes shall so farre ,,  
 passe and excelle the capacityte of man ,,  
 nes wytte, that our mynde shall ne- ,,  
 uer be possyble to perceyue it. Doste ,,  
 thou not se oftentyme what thynge ,,  
 men of hande crafte do. They tell ,,  
 vs somtyme that they can do some ,,  
 thinges wherein they wordes seme of ,,  
 the self icredyble. But yet bycause we ,,

i. iii. haue



## The fyrst booke

„ haue sene them somtyme Done suche  
„ other thynges lyke, we therby byleue  
„ them that they can do those thynges  
„ to. How can it be therfoze but y they  
„ be worthy extreme tozment, that so  
„ cōtempne almyghty god the woꝝker  
„ of all thynges, that they dare be so  
„ bolde as in hys woꝝdes to speke of  
„ how, while he is he, whō they knowe  
„ to be the geuer of all wysedome, and  
„ whych(e) as the scrypture techeth vs)  
„ is able to do all thyng. But now  
„ thou Jewe yf thou wylte yet cry out  
„ and aske how, than wyl I be cōtent  
„ to playe the sole as thou doest, and  
„ aske how to. Than wyl I gladly  
„ are y, how thou camest out of Egypt,  
„ how Moyses rodde was turned into  
„ the serpent, how the hand strycken  
„ wyth lepy, was in a momēt restozed  
„ to hys foꝝmare state agayne/ how the  
„ waters turned into bloude/ how thy  
„ foꝝe fathers went thozow the mydde  
„ sees, as though they had walked on  
Dye

**The fyrst booke      Ixi.**

dye grounde/how the bytter waters,,  
were chaunged swete by the tree /,,  
how the fountayne of water flowed,,  
out of the stone/how the runnyng ry-,,  
uer of Iordane stode styll / how the,,  
inexpugnable walles of Ierico were,,  
ouerthrowe with the bare noyse and,,  
clamour of the trumpettes. Innume-,,  
rable thynges there are in whyche yf,,  
thou aske how, thou must nedes sub-,,  
uerte and set at nought all the whole,,  
scrypture, the doctryne of the prophe-,,  
tes, and Moyses owne wytyuge to /,,  
wherupon you Jewes ye shold haue,,  
byleued Cryste / & yf there semed you,,  
than any hard thyng in his wordes,,  
humbly than haue asked hym. Thus,,  
sholde ye rather haue done, than lyke,,  
dronken folke to crye out: How can,,  
he gyue vs hys fleshe, do ye not per-,,  
ceyue that when ye say such thynges,,  
there appereth anone a great arro-,,  
gance in your wordes.

**Here**

## The fyrst boke

**D**ere you se good readers, that  
H. Crispe in these wordes playnely  
sheweth þat Crist here in these wordes,  
The brede that I shall geue you is  
my flesh wherof I shall geue for the  
lyfe of the worlde, ment of þat geuyng  
of his flesshe in the sacrament. And  
that the Jewes wondered that he  
sayd he wolde geue them his flesshe,  
and asked how he could do it, bycause  
they thought it impossyble. And in re-  
profe of theyr incredulyte and that  
folyshe mynde of theyr (by whiche  
they could not byleue that god could  
geue them his owne flesshe to eate)  
H. Crispe both sheweth that many  
hand crafted men do thynges such as  
those that neuer sawe the lyke wolde  
dene impossyble, and also that in any  
worke of god it is a madnes to putte  
any doubt and aske how he can do it,  
synce he is almyghty and able to do all  
thyng.



chynge. And to the entent that no chry-  
sten man sholde doubt of the chaunge  
and conuerſion of the bred into Cris-  
tes blessed body in the sacrament,  
Haynt Cyrill here by waye of ob-  
ieccion agaynſte the Jewes, putteth  
vs in remembraunce (for vs he tea-  
cheth though he ſpake to the) among  
other myracles he putteth vs I ſay  
in remembraunce of diuerſe conuer-  
ſions and chaunges out of one na-  
ture into another, that god brought  
in the olde lawe. As how the hande  
was turned from hole to ſore, and  
from ſore to hole agayne ſodaynly.  
How the Waters were ſodaynly tur-  
ned from bitter into ſweete / and how  
the Waters were turned from Water  
to bloude / and how the dede rodde of  
Moyſes was turned into a quicke  
ſerpent.

The

The fyrst boke

The .xvi. chaprter.

**W**it yet shall ye se that vpon the  
wordes of Cryste folowynge,  
Doth saynte Cyrill all waye  
more and more declareth that Christ  
spake there of his very body, that he  
wold geue men to eat in the blessed  
sacrament. for it foloweth in the text  
of the gospell.

**T**han sayd Iesus vnto the Je-  
wes, Verely verely I say vnto you,  
but yf ye ate the fleshe of the sone of  
man ye shall not haue lyfe in you. He  
that eateth my fleshe and drynketh  
my bloude, hath euerlastynge lyfe.  
vpon those wordes thus  
sayth saynt Cyrill.

Cyryllus  
li. 4. ca. 14  
in euā. Jo.

**C**ryll is very mercyfull and mylde  
as the thyng it selfe sheweth. for he  
answereth not here charpely to theyr  
hote wordes, nor falleth at no content  
cyon wyth them/ but goeth about to  
inpynte in theyr myndes the lyuely  
know

knowledge of this sacrament or my-  
 stery. And as for how (that is to wyt  
 in what maner) he shall geue the his  
 fleshe to eate, he teacheth them not.  
 For they coude not vnderstande yt.  
 But how greate good they shold get  
 by the eating if they eate it with faith  
 that thyng agayne and agayne he  
 declareth them to dreue them to faith  
 by the desyre of eternall lyfe/ & sayth  
 fyrst onys had, they shold be than the  
 more easly to be taught. For the pro-  
 phete Esay sayth, But yf ye byleue ye  
 shall not vnderstande. Therfore it  
 was of necessity requysyte/ that they  
 shold fyrst fasten the rotes of faith  
 in theyr mynde, and than aske suche  
 thynges as were metely for a man to  
 aske. But they before they wolde by-  
 leue, wolde out of season aske theyr  
 importune questyons fyrste. And for  
 this cause our saupour declared not  
 vnto them how it myght be done/ but  
 exhorteth them to seke the thyng by  
 faith

Esai. 7.



## The fyrst booke

sayth. So vnto the tother syde, to his  
discyples that byleued, he gaue the  
peces of the brede sayeng: Take you  
and eate this is my body. And in like  
wyse he gaue them the cuppe about  
sayenge, Drynke you of this all, thys  
is the cuppe of my bloude, whych  
shall be shed for many, for remyssion  
of synnes. Here thou seest that to the  
that asked wpythout sayth, he opened  
not the maner of thys mystery or sa-  
crament. But to the that byleued, he  
expounded it though they asked not.  
Therefore let theym heare thys, those  
folke I saye that of arrogauce and  
pyde wyl not byleue the faythe of  
Christe.

¶ Here ye se good readers that  
saynt Cyrill playnely declareth you,  
that our salybour Wolde not teach  
theym at that tyme the maner of the  
eatynge, because of theyr infydelyte  
for all theyr askynge / But after ward  
he tolde

he tolde and taught it hys faythfull  
 dysciples at hys laste souper and  
 maūdyne, whan he toke them the bred  
 and bode them eate it, and tolde them  
 that the same was hys body / and the  
 cuppe and bode them drynke therof,  
 and shewed theym that that was his  
 bloud. And thus you se well by saynt  
 Crisostom that mayster Maske here,  
 whych by hys expositiō wold make  
 vs wene that our sauour in all hys  
 word here to the iewes, ment onely  
 to tell them of þe geuyng of hys flesh  
 to the deth, & that he ment nothyng of  
 the geuyng of hys fleshe to eate in  
 the blessed sacrament, doth in all hys  
 expositiō but play with false dyce  
 to deceyue you.

Now as for that saint Crisostom here  
 calleth it by the name of brede, that is  
 I trow the thyng that can nothyng  
 trouble you, for I haue shewed you  
 before

## The fyrst booke

Before by the wordes of that greate  
holp doctour Theophylactus, that  
it is called bred, bycause it was bred,  
and bycause of the forme of brede y  
remayneth / yet is no brede in dede,  
but is the very blessed body of Crist  
his very flesshe and hys bloude. As  
you se also by saynt Cyrill here, whi  
che of this blessed sacramēt so often  
reherfeth and incuseth the myracle,  
exhortynge all folke that no man be  
moued to mistruste it, though the  
thyng be meruefouse, nor aske as y  
Iewes dyd how such a wunderfull  
wurke can be brought / but mekely  
byleue it, syth he is god that sayth it /  
therefore as he sayth it, so do wt not  
but he can do it / as he doth other lyke  
thynges, and dyd ere he were born in  
to this world / of whiche thynges  
saint Cyrill hath here reherfed some.  
As the turnynge of the water into  
Bloud,



bloude, as he turneth in the sacramēt  
 the wyne into bloud / and the turnyng  
 of Aarons rod into a serpēt / and that Exodi. 7  
 into such a serpent as deuoured vp  
 all the serpentes of the Egypcyane  
 wytches. Lyke as our saupour in the  
 blessed sacrament turneth the brede  
 into hys owne body, & holp hole some  
 serpent that deuoureth all the porse-  
 ned serpentes of hell / and was ther-  
 fore figured by the brasyn serpent  
 that Moyses dyd sette vp in the ma-  
 ner of a crosse in the desert / the byhol Dume. 21.  
 dyng wherof deuoured & destroyed  
 the venym of all the porsen serpent  
 that had stongen any man there.

## The .xvii. chappter.

**A**nd all be it that I shewe you  
 good chryste readers, saint Cy-  
 rilles wordes and hys exposp-  
 sion vpon the place, bycause maister  
 l. Mas-

## The fyfthe boke

Master shall not make men bene þ  
I make all the mater of myn owne  
bed: yet semeth me that our saupour  
declareth thys mater wyth playne  
wordes hym selfe. For what can be  
playner wordes than are hys owne,  
whan that vppon theyr wunderynge  
and theyr murmuring question, how  
can he geue vs his flesshe to eate, he  
said vnto the, Verly verly I say to  
you, but yf you eate the flesh of þ sone  
of man & drynk his bloud ye shall not  
haue lyfe in you. He þ eateth my flesh  
& drynketh my bloude, hath lyfe euer  
lastynge/and I shall rayse hym vppe  
agayne in the laste daye. For my  
flesshe is verly meate, and my bloud  
is verly drynke. He that eateth my  
flesh and drynketh my bloude, dwel  
leth in me and I in hym.

In these wordes ys se good rea  
ders howe playnely that our sorde  
sheweth theym, bothe the profyte of  
the

the receyvinge, and the people of the  
 refusynge / and also bothe that he not  
 onely speaketh of his very body and  
 blood (Whiche thyng mayster Mas-  
 ker agreeth) but over that also that  
 he more playnely and more pyncely  
 sayth, that they shold verily eat it  
 and drynke it (Whiche thyng mayster  
 Masker denyeth) and yet is that the  
 thyng that our saupour in these wor-  
 des most specially laboureth to make  
 theym beleue. For that he spake of  
 his very flesh, they perceyued well  
 enough. But that he wold haue them  
 verily eat it / that they thoughte such  
 a maner thyng that they neyther  
 wolde do nor coulde beleue, because  
 they misse toke the maner thereof,  
 wenyng that they sholde eat it in  
 dede peces cutte out as the bochers  
 cutte the bestes in the shammellys.



## The fyrst booke

¶ And Cryst therefore wold at thys  
tyme for theyr arrogauit insydelyte  
(as saynte Cyrill hath told you) no  
thyng declare them of the maner of  
hys geuyng it to be verely eaten,  
not in the propre forme of flesshe (as  
they flesshely imagyned) but in the  
forme of bred in the blessed sacramēt  
bycause (as Theophilactus declar-  
ed you) men sholde not abhorre to  
eate it. But leuyng that vntaught  
tyll the tyme of hys maundy souper  
(where as saynte Cyrill hath also  
shewed you he taught it his faithfull  
discypples at the instytucion of that  
blessed sacrament) he laboreth as I  
say in these wordes here most speciall,  
wyth as playne wordes as can be de-  
uyed, to tell them and make them be-  
leue that they shall verely eate hys  
flesshe. Whych thyng for any thyng  
that he could say to them, they were  
so hard

so hard harted that they wolde not  
byleue hym.

¶ And yet is myster Master here  
mych more obdurate now, and mych  
more fapthlesse to, than all they were  
than. For bothe he hauyng herd what  
Criste sayd to those infydeles than,  
& also what he taught his fapthfull  
dyscyples at hys maundy after, and  
what all holy doctours and sayntes  
haue sayde thereon and byleued euer  
synnys: yet wyll he with a few fond  
heretikes, take a folysse frowarde  
waye, and byleue the contrary / or at  
the leste wyse saye that he byleueth  
þe contrary. But in good fapth þe they  
deply byleue as they say that can I  
not byleue, except that of þe scrypture  
and the chrysten fapth these folke by  
leue nothyng at all. And so vpon my  
fapth I fete me that you shall se it  
proue at laste / as appereth by some  
l.iii. of them

## The fyrst booke

of them that so begynne all redy, and  
haue in some places put forth suche  
popen in wytyng.

**B**ut surely though neyther any  
man had euer wyten vppon these  
wordes of Cryste, nor our sauour  
hym selfe neuer spoken word theroof  
after, that euer had in wytyng comē  
into mēys hand: yet are these wor-  
des here spokē so playne also ful, that  
they must nedes make any man that  
were wylling to byseue hym, clerly  
perceue and knowe that in one ma-  
ner or other, he wolde geue vs his  
adone very flesshe verely to be recep-  
ued and eaten. For whan the Jewes  
sayd; how can he geue vs his flesshe  
to eat: He answered them with no  
sophisms, but with a very playn open  
tale tolde them, they sholde neyther  
dysstruste that he could on his parte  
geue them his flesshe to eat, nor yet  
refuse



refuse vppon the y<sup>r</sup> parte to eate it, if  
 euer they wolde be saued. As though  
 he wold say: Maruaile you and mys  
 truste you my word: and aske how I  
 can geue you mine owne flesh to eate:  
 I wyl not tell you how I can geue  
 it, nor in what forme or fasshyon ye  
 shall eate it/ But this I wyl tell you,  
 neyther in tropis, allegories, nor pa  
 rables, but euen for a very playne  
 trowth, y<sup>e</sup> eate ye shall my very flesh  
 in dede, yf euer ye purpose to be sa  
 ued, ye and drynke my very bloude  
 to. For but yf you be content to eate,  
 and wyth a trewe fayth to eate, the  
 flesh of the sone of man, and drynke  
 hys bloude: ye shall not haue lyfe  
 in you.

But who so wyth a  
 trewe well wuckynge fayth, ea  
 teth my fleshe and drynketh my  
 bloude, he hath euerlastynge lyfe.  
 Not onely bcause he ys as succ  
 k.iiii. to haue

## The fyrste booke.

to haue it Whan the tyme shall come  
as though he had it all redy, by reasō  
of the promyse that. Chyrste here ma  
keth, Where he sayth, And I shall re  
suscitate and rase hym vp at the last  
day/ but also for that the very body  
of Chyrste that he receyuerth, is very  
lyfe euerclastyng of it selfe/ and such  
a lyfe, as to them that well wyll re  
ceyue it, in trew fayth, and purpose  
of good lypynge, it is the thyng that  
is able to gyue lyfe & quyetnesse euer  
lastyng. for as the godhed is of his  
owne nature euerclastyng lyfe: so is  
the fleshe ioynded in vnyte of person  
to the godhed, by that immediatē cō  
iunccyon and vnyte, made bothe euer  
lastyng & lyuely in it selfe, and also  
euerclastyng lyfe to the geuyng of lyfe  
euerclastyngly to all other, that well  
and wurthely receyue hym, and wyll  
perseuer and abyde wyth hym. for  
though

The fyrste boke lxxviii.

though euery mā here naturallp dye  
for the whyle: yet shall Chyyst as he  
promyseth here, reyse & resuscitate  
hym agayne to euerlastyng lffe in  
the laste daye.

The .xxviii. chapter.

**A**nd to shew more and more that  
he meneth playnely of verp ea-  
tyng and verp drynkyng: he  
sayth, my flesshe is verp meate, &  
my bloude is verp drynke. Upon <sup>Cyprianus</sup>  
these wordes sayth saynt Cyril thus <sup>li. 4. ca. 16</sup>  
Chyriste here declareth the dyfference <sup>in enā. Jo.</sup>  
agayne, bwtwene the mystycall bene-  
dyccion, that ys to wytte the blessed  
sacrament and manna, and bwtwene  
the water flowyng out of the stone,  
and the cōmuniō of the holy bloude.  
And thys he repeteth agayne, to the  
entent they sholde no moze merueyle  
of y myracle of manna/ but that they  
sholde rather receyue hym whiche is  
the



## The fyrst booke

„ the heuynly bꝛede and the gyuer of  
„ eternall lyfe. your fathers sayd oure  
„ sauyour, dyd eate māna in the desert  
„ and they be deade. But thys bꝛede is  
„ descended from heuyn, that a man  
„ sholde eate therof and not dye. For  
„ the meate of manna brought not eter  
„ nall lyfe, but a short remedy agaynst  
„ hunger. And therfore manna was  
„ not the very meate/that is to wytte  
„ manna was not the bꝛede from he-  
„ uen/but the holy body of Chꝛyst that  
„ ys the meate that noꝝyssheth to im-  
„ mortalyte and eternall lyfe. ye sayth  
„ some man: but they dꝛanke water  
„ out of the stone. But what wanne  
„ they by that for deade they be, and  
„ therfore that was not þe very dꝛynke/  
„ but the very dꝛynke ys the dꝛynke of  
„ Chꝛyste, by whyche death ys vtterly  
„ turned vppē and destroyed. For it ys  
„ not the bloude of hym that ys onely  
„ man, but the bloude of that man,  
„ whyche

The fyrst booke lxxviii.

whych beynge ioyned to the naturall  
lyfe (that ys to wytte the godhed) ys  
made also lyfe hym selfe.

Therfore we be the body and the me-  
bres of Chyste. For by thys blessed  
sacrament we receyue the very sone  
of god hym selfe.

¶ Here you se good readers that  
saynte Cyrillus playnely declareth  
here, & these wordes of Chyste, My  
fleshe is verely meate &c. are spo-  
ken and ment of hys holy fleshe in  
the blessed sacrament / of whiche  
master Maske in all hys expositi-  
on and in all his hole wyse booke,  
telieth vs playnely the contrary.

But saynte Cyrillus is here open  
and playne, bothe for that poynte &  
for the hole mater. For who can more  
playnely declare any thyng than y<sup>e</sup> holy  
doctour declareth in these wordes, & in  
the

## The fyrste booke.

the blessed sacramēt is verely eaten  
and dronken the very blessed body &  
holp bloude of Chryst. And yet doth  
not saynt Cyrillus say it more opely  
than doth our saupour in hys owne  
wordes hym selfe.

And now ferther to shewe that it  
must nedys be so, that he whiche ea-  
teth hys flesshe & drynketh his bloud,  
must nedes be resuscitate & reysed  
agayne in body to everlastyng lyfe:  
our saupour addeth therunto & saith,  
,, He that eateth my flesshe and dryn-  
,, keth my bloude, dwelleth in me and  
,, I in hym.

Upon whiche wordes also, thus  
sayth holy saynt Cyrill.

,, Lyke as yf a man vnto moltē wax  
,, put other wax, it can not be but that  
,, he shall thow out mengle the tone  
,, wyth the tother: so yf a man receyue  
,, the flesshe and the bloude of our lord  
,, worthely and as he sholde, it can not  
be but



be but that he shall be so ioyned wyth  
Chryst, as Chryst shalbe wyth hym &  
he wyth Chryst.

Thus may you good readers se,  
how verily a man eateth in the sacra  
ment the blessed body of Chryst / and  
by that eatynge how eche of them is  
in other. And than yf he so perseuer,  
how can it be that that body shall ha  
ue everlastynge deth, in whych there  
is dwellynge everlastynge lyfe: for  
as ye haue herd, the body of Chryste  
is by the cōiuncceyon wyth his godhed  
made everlastynge lyfe.

But this is ment as I saye ( and  
all the holy doctours do declare the  
same ) of them that receyue the sacra  
ment, not onely sacramentally, but  
also effectually. That is to wyt, of  
them that not onely receyue the body  
of our saupour by the sacrament into  
theyr bodies, but also by trew fayth  
and

## The fyrst booke

and tce to repentance and purpose of  
good lpyng, receyue hys holy spirit  
therwith into theyr soules, & be made  
therby very truly members of that  
thyng that the blessed sacrament signi-  
fyeth & betokeneth, & is to wyte of the  
mystycall body of, Christ, the chyrche  
and congregacion of sayntes.

For as you haue herd by Theo-  
philact before, this blessed sacrament  
is not onely the very flesh of Christ,  
but is also a figure. And that is it in  
diuerse wyse, as I shall further de-  
clare you in my booke agaynst fithis  
answere to my ppytyle. With whiche  
booke (were hys onys come in prente  
whiche is all redy sent ouer to be pry-  
nted) I shall god wyslyng well make  
all his englysshe bretherne se & per-  
ceyue his folp, & lyst not wyslyngly  
to cōtynue folys and wyne.

But as I was about to say, they  
that

The fyrst booke. lxxx.

that receyue our lord by the sacramēt  
onely, & not by fayth & purpose of a  
mendemēt: though they receyue hym  
yet they receyue hym not / & though  
they eate hym they eate hym not.

for though his blessed body be re-  
ceyued in to theyr bodies: yet hys  
holy spirit is not receyued into theyr  
soules / & therfore he dwelleth not in  
them nor they in hym, but they eate &  
drynke theyr iugemēt, & receyue hym  
to theyr dampnacyō, for that they re-  
ceyue hym without faith & deū reue-  
uerēce / & therfore do not as saith saint  
Paul, discernē þ body of our lord.

I. Cor. II.

¶ And therfore sayth saint Austyn  
as Prosper reherseth i lib. sentētiarū  
psperi, He receyueth the meat of lyfe,  
he drynketh þ draught of eternyte, þ  
dwelleth i Cryst, & in whō Cryst dwel-  
leth. For he þ discoꝝdeth from Cryst  
neither eateth þ fleshe of Cryst, nor  
dryketh his bloud, though he receyue  
every



1771 The fyrste booke.

every daye indyfferently the sacrament of that great chynge to the iudgement and dampnacyon of hys prelumpeyon.

This text of saynt Austayne alsedged fyrth for hys purpose in a certayne communycacyon / Wyllynge to proue therby that the Very Body of Christ Was not alwaye verely receyued and eaten in the sacrament, as y church sayth. For here (sayd fyrth) saynt Austayne sayth playne y euyl men though they receyue the sacrament, eate not the Body of Christ.

But here fyrth eyther had not learned or elles had forgotten, that saynt Austayne ment of the effectuell receyvinge, by Whych a man not onely receyueth Christes Blessed Body into hys own sacramentally, but also virtually and effectually so receyueth therewith the spryte of god into hys soule

soule, that he is incorporate therby  
With our sauour, in suche wyse, that  
he is made a lyuely member of his  
mystycall body that is the congrega-  
cyō of sayntes by receyving it wur-  
thily, whiche euyl folke do not, that  
receyue it to theyr dampnacyon.

**F**or that saynt Austayne ment not  
to deny that þe blessed body of **C**ryst  
is verily receyued and eaten in the  
blessed sacramēt, both of euyl folke  
and good, it appereth playne by that  
that in mo places thā one, he speketh  
of the traytour Judas. For all be it  
that in some places he putteth it in  
doubte and question, whyther Judas  
receyued the sacrament amonge the  
apostles at **C**hrystes maundy, or els  
that þe morcell that he receyued were  
not it: yet in dyuers places he affer-  
meth that he dyd. And in those places  
he affermeth playnely that in the sa-  
cramēt

## The fyfthe boke

sacrament he receyued Chrystes blessed body, as euill and as false as the traitour was, as in his fyfth boke de baptismo he clerely declareth in these wordes.

Alke as Judas to whom our lord gaue the morsel, not by receyving any euill thyng, but by euill receyving of a good thyng, gaue the deuill a place to entre into hym selfe: so euery man y vnworthily receyuethe the sacrament of Cryst, maketh not y sacrament euill bycause he is euill, nor maketh not therby that he receyuethe nothyng bycause he receyuethe it not to his saluacyō. For it was neuer the lesse the body of our lord and the bloud of our lord, eyn vnto them of whom the apostle sayd, he that eateth it & drynketh it vnworthily, he eateth & drynketh dampnacyō to hym selfe.

Here saith Austayn good readers expressely declareth, y not onely good folke but euil folke also, receiue & eat  
in the



The fyrst booke lxxii.

in þe sacramēt þe very body & bloud of  
Cryst, though the tōne to saluacyōn  
the tother to dāpnacyō. And therefore  
you se þe saint Austayn here playnely  
reproueth fcrth.

¶ And that ye may playnely se also August. in  
epist. 163.  
ad Eleusiu  
Glorium  
felicem.  
that saint Austayn in callynge þe bles-  
sed sacramēt the body of Cryst, me-  
neth not to call it onely a fygure or a  
memoriall (besyde his other playne  
wordes in many sundry places) he wri-  
teth in a pistle vnto Eleusi⁹, Glori⁹,  
& felix, declarynge the great excellent  
goodnes þe Cryst shewed to the false  
traytour Judas, he writeth I saye þe  
Cryst gaue vnto Judas at his laste  
souper þe pryce of our redēpcyō. And  
what was the pryce of our redēpcyō,  
but his owne very blessed body.

¶ Now be yt frith was on euery  
syde deceyued in the perceyvinge of  
saint Austaynes mynd/ which mysse  
l. ii. happed

## The fyrst boke

happed hym as I suppose for lacke  
of redynge any ferther in saynt Au-  
stayns Wukes, than those placys þ  
he founde falsely drawen out into  
frete Dupskyns boke.

¶ For saynt Austayne in very many  
plac<sup>es</sup> playnely declareth, that every  
man good and badde both, receyueth  
and eateth in the sacrament the very  
body and bloude of Cryste. And also  
those wordes in whych he sayth, that  
euyl<sup>l</sup> folke eat it not, he meaneth þ  
they eat it not so as they receyue the  
effecte therof, that is to wytte to be  
by the receyvinge and eatyng therof  
incorporate spirytually with hym, as  
a lyuely member of hys mystycaill  
body the socyete of sayntes, so that he  
may dwell in Chryste and Chryst in  
hym/ but lacketh þ spirytuall effecte  
of hys eatyng, because he is euyl<sup>l</sup> &  
eateth not Chrystes flesshe in suche  
maner

maner as he sholde do, that is to wyte  
worthpely in trewe fayth and purpose  
of clene and innocent lyfe, as saynte  
Austayne in his boke de blasphemia  
spiritus sancti, declareth wel in these  
wordes.

¶ Thus also that Cryst sayth, he that  
eateth my fleshe and drynketh my  
bloud, dwelleth in me and I in hym.  
How shall we vnderstande it. Mape  
we vnderstande those folke therein to,  
of whom chapostle sayth y they eate  
& drynke theyr iugement, whan they  
eate the same fleshe and drynke the  
same bloude? Dyd Judas the tray-  
tour and wicked seller of his mayster  
though he fyrst wyth the other apo-  
stles as saynt Luke theuangelyste  
very clerely declareth, dyd eate and  
drynke the same sacrament of hys  
fleshe and his bloude made with his  
awne handes, dyd he abyde yet in  
Cryst & Cryst in hym? Finally many  
men whyche with a fayned harte eate  
l.iii. that



## The fyrst booke

happed hym as I suppose for lacke of redynge any ferther in saynt Austayns Wukes, than those placys þe he founde falsely drawen out into frece Dupshyns booke.

¶ For saynt Austayne in very many place plapnely declareth, that every man good and badde both, receyueth and eateth in the sacrament the very body and bloude of Cryste. And also those wordes in whych he sayth, that euylle folke eat it not, he meaneth þe they eat it not so as they receyue the effecte therof, that is to wytte to be by the recepyng and eatyng therof incorporate spirytually with hym, as a lyuely member of hys mystyke body the socyete of sayntes, so that he may dwell in Chryste and Chryst in hym/ but lacketh þe spirytual effecte of hys eatyng, because he is euylle & eateth not Chrystes fleshe in suche maner

maner as he sholde do, that is to wyt  
worthply in trew fayth and purpose  
of clene and innocent lyfe, as saynte  
Austayne in his boke de blasphemia  
spiritus sancti, declareth wel in these  
wordes.

¶ Thys also that Cryst sayth, he that  
eateth my fleshe and drynketh my  
bloud, dwelleth in me and I in hym.  
How shall we vnderstande it. Mape  
we vnderstande those folke therin to,  
of whom thapostle sayth y they eate  
& drynke theyr iugement, whan they  
eate the same fleshe and drynke the  
same bloude? Dyd Judas the tray-  
tour and wicked seller of his mayster  
though he fyrst wyth the other apo-  
stles as saynt Luke theuangelyste  
very clerey declareth, dyd eate and  
drynke the same sacrament of hys  
fleshe and his bloude made with his  
awne handes, dyd he abyde yet in  
Cryst & Cryst in hym? Finally many  
men whyche with a fayned harte eate

1. Co. ii

l.iii. that

## The fyrst booke

happed hym as I suppose for lacke  
of redynge any ferther in saynt Au-  
stayns Wukes, than those placys þ  
he founde falsely drawen out into  
frete Duspkyngs boke.

¶ For saynt Austayne in very many  
plac<sup>es</sup> playnely declareth, that every  
man good and badde both, receyueth  
and eateth in the sacrament the very  
body and bloude of Cryste. And also  
those wordes in whych he sayth, that  
euyl<sup>l</sup> folke eat it not, he meaneth þ  
they eat it not so as they receyue the  
effecte therof, that is to wytte to be  
by the receyvinge and eatyng therof  
incorporate spirytually with hym, as  
a lyuely member of hys mystycall  
body the socyete of sayntes, so that he  
may dwell in Cryste and Cryste in  
hym/ but lacketh þ spirytual<sup>l</sup> effecte  
of hys eatyng, bycause he is euyl<sup>l</sup> &  
eateth not Cristes fleshe in suche  
maner



maner as he sholde do, that is to wyte  
worthpely in trewe fayth and purpose  
of clene and innocent lyfe, as saynte  
Austayne in his boke de blasphemia  
spiritus sancti, declareth wel in these  
wordes.

¶ Thys also that Cryst sayth, he that  
eateth my fleshe and drynketh my  
bloud, dwelleth in me and I in hym.  
How shall we vnderstande it. Mape  
we vnderstande those folke therein to,  
of whom chapostle sayth y they eate  
& drynke theyr iugement, whan they  
eate the same fleshe and drynke the  
same bloude? Dyd Judas the tray-  
tour and wicked seller of his mayster  
though he fyrst wyth the other apo-  
stles as saynt Luke theuangelyste  
very clereely declareth, dyd eate and  
drynke the same sacrament of hys  
fleshe and his bloude made with his  
awne handes, dyd he abyde yet in  
Cryst & Cryst in hym? Finally many  
men whyche with a fayned harte eate

1. Co. II

l.iii. that

## The fyrst booke

that fleshe and drynke that bloud, or  
ellys whan they haue eaten and dron  
ken it, bycome apostataas after / do  
they dwell in Cryste & Cryste in them?  
But there is vndoubtedly a certayne  
maner of eatynge that fleshe and  
drynkyng that bloude, in whyche  
maner he that eateth it and drynketh  
it, dwelleth in Cryste and Cryste in  
hym. And therfore not who so euer  
eate the fleshe of Cryste and drynke  
hys bloude, dwelleth in Cryste and  
Cryste in hym / but he that eateth it  
and drynketh it after a certayne ma-  
ner, whyche maner Cryste saw whan  
he spake the wordes.

¶ Here pou se good readers that  
saint Austyn sheweth, that Judas  
in the sacramēt receyued & dyd eate  
hody of Cryste, and declareth also the  
very whole thyng that he meneth co-  
cernyng the vnderstandyng of this  
word of Crist, He y eateth my flesh  
and drynkeith my bloude & dwelleth in  
me

The fyfthe boke      lxxviii.

me and I in hym/that is to wyte they  
þe ate it in a certeyn maner by which  
he meneth they þe ate it wel & in þe state  
of grace / as he playnely declareth  
bothe in hys exposityon vppon saint  
Johns gospel, and many sundry pla  
ces byspede.

¶ And those that receyue hym other  
wyse with a fayned hart and in pur  
pose of deadely synne / they folowe  
Judas and shewethem self.  
for suche as they were wont to be,  
such wyll they be styll, or yet rather  
mych worse if they were before veri  
nought. And therfore sayth saynt Au  
styn, þe a mā to eate þe flesh of Crist  
is to dwell in Crist, & to haue Crist  
dwelling in hym. for he þe dwelleth  
not i Crist, wel declareth þe though he  
haue receyued & eatē his flesh into his  
body by the sacramēt, yet hath he not  
receyued & eatē his spirit as I sayde  
l.iiii.      into



## The fyrste boke.

into hys soule / and therfore hath not receyued and eaten his fleshe effectually, but without the effecte of the spiryte and lyfe, whiche is the thyng wherby the fleshe geuyth the lyfe, and without whiche as our sauyour saith, his flesh auayleth vs nothyng. And so for lacke of the spirytual eateynge, the flesshely eater of his flesh though he receyue the sacrament, receyueth not the effecte of the sacramēt the thyng that the sacrament sygnifyeth, that is the partecypacion of mystycall body of Chryste, that is to wytte the chyrche and congregacion of all sayntes, whych chyrch and congregacion is gathered togyther as many membres into one body Cryste / as the brede whych our lord in the sacramēt chaungeth into hys blessed body, is one lose made of many graynes of whete / and the wyne whych he chaun-

he chaungeth into his bloude, is one cuppe of wine made of many grapes as thapostle declareth.

¶ And verely to be a quicke lyuely member of that body doth no man attayne that receyueth the sacrament without fayth and purpose of good lyfe/ But waxeth a more deke membre & a more lame, more astonied, and more losely hangynge thereon than he dyd before/ and by suche often receyvinge so rotteth more and more, that finally it falleth quyte of, and is cast out into the dunghyll of hell, and shal neuer be resuscytate & repyed agayne to be made a membre of that body in glory.

¶ But as saynt Austayne sayth, yf a man after the receyvinge of the sacrament do dwelle styll in god, that is to wytte abyde and perseuer in trewe fayth, and good wurkes: than is it a

l. v.

good

## The fyrst booke

good sygne and token that he hath effectually eaten the flesh of Cryst in the blessed sacrament. And therupon muste it nedes good crysten reader folow, y he that receyueth the blessed sacramēt well, & eateth therein y flesh of Cryst, not onely verely, whiche euerp man doth good & bad, but also (Whiche onely the good folke do) effectually, & so dwelleth in Cryste and Cryste in hym perseuerauntly: that man or woman without do wt, it must nedes be that they can neuer euerslastyngly dre/ But Cryst dwelling in them, shall conserue theyr soules and resuscytate agayn theyr bodyes that so dwell in hym, into euerslastyng lyfe.

The .xix. chapter.

**H**E Or the surety and Infallible  
profe wherof, our sauour said  
forth with vpd his word afore reme  
bred forther vnto the Jewes, as the  
ly.



The fyrst boke lxxxvi.

lyuynge father sent me, so also do I  
lyue for my father. And he that eateth  
me, shall lyue also for me.

**T**he father of heuyn beynge the  
orygynall substaunce of lyfe, before  
all begynnynge begate hys coeternall  
sone, and gaue vnto hym his owne  
whole substaunce, & therfore his owne  
whole lyfe, as to hym whome he be-  
gate one equale god wyth hym selfe,  
in nothyng dyfferent but in onely  
persone.

**T**he father I saye gaue all hys  
owne whole lyfe to his sone, and yet  
none therof from hym self. And ther-  
fore sayth our saupour Cryste, that  
hym selfe lyueth for or by his father.  
And so y man saith he that eateth me,  
shall lyue thowd me. For syth that  
by the very eatynge of hys very bles-  
sed body, the eater (but yf hym selfe  
be the set) is ioyned wyth the fleshe  
of Crist

## The fyrste boke.

of Chryst (as holy saynt Cyrill hath declared) and thereby With that holy spryrt of hys also Wherche from that holy flesshe is Vnseparable, and so ioyned Vnto the Very substaunce of lyfe, that is lyfe and geueth lyfe to: he can not but lyue thoro<sup>w</sup> Chryste.

¶ Vppon this our saupour fynally for conclusyon telleth them, that this brede also is come fro heuyn sayeng,  
» This is the brede that is descended  
» from heuyn. Not meanyng that his flesshe was fyrst in heuē, and so sent downe from thense as some heretykes haue ere this holden an oppynyō/ but that hys body was in the blessed Virgyn hys mother, by the heuynly obumbracyon of the holy goste. And also syth hys godhēd and hys manhed were ioyned and knytte togyther in Very Vnite of person: our saupour Vsed that maner of spekyng by the  
tone,

stone, that he vsed by the tother. And therefore as he sayde vnto Nichodemus, the sone of man descended from heuyn: so sayth he here of hys flesshe, this is the brede that is descended fro heuyn.

¶ And bycause that the Jewes had in the begynnynge of this comunica-  
cyon, boasted vnto hym the brede of  
manna, byngynge forth for y preysse  
therof the wordes of the prophete,  
Thou hast geuyn them brede from Psa. 77.  
heuyn: Our lord here shewed them  
that thys brede that he wolde geue  
them to eate, that is to wyte his owne  
very flesshe (as hym self very play-  
nely declared them) is of an other ma-  
ner descended down fro heuen, than the  
manna, whose descendynge from he-  
uyn they in the begynnynge boasted so.  
And therefore he sayd, Thys is the  
brede that is descended; from heuyn/  
not



## The fyrst booke

not as your fathers dyd eate manna  
& are dede. He that eateth thys bred,  
shall lyue for ever. As though he  
wold say. This is another maner of  
brede, other wyse come from heuyn  
than manna was that ye bofte of so.  
for that bred was gyuen you but for  
the sustenance of the lyfe in thys  
worlde/ but this brede y is myne own  
body, conceived by the holy goost, &  
in vnyte of person ioyned wyth my  
godhed, as verily as it is ioyned with  
myne own soule, is another maner of  
heuyne brede, and shalbe gyuen you  
to eate for another maner of purpose  
for manna that was geuen your fa-  
thers to eate for the onely sustinaunce  
of theyr tēporall lyfe, was but a fy-  
gure of this brede thus geuyn you to  
eate, as I shal begyn to geue it at my  
maūdy souper, the maner wherof I  
wyll not tell you now. And therfore  
as the

The fyrst booke. lxxxviii.

as the figure or shadow of a thyng,  
is farre fro the proper type of þe thyng  
it selfe: so was the brede of manna  
farre fro the proper type of this brede  
þe is my flesshe. for lyke wyse as by  
cause it was a fygure of this brede  
that is very lyfe, it serued for the sus  
stynance of lyfe: so by cause it was  
but a fygure, and not the very lyfe it  
selfe, it serued therefore not to geue  
lyfe, but to sustayne life / not for euer  
but for a whyle. But this brede that  
is my flesshe / (whych I shall geue  
you as verily to eat as euer your  
fathers dyd eat manna) by cause it  
is not the fygure onely of the thyng  
that is lyfe, but is also (by cōiunctiō  
with the godhed) the very lyfe it self  
that was figured: I shall geue it you  
to eat in such a maner, that it shal not  
onely mayntayn, fede, and sustayne  
the body of the eater in this present  
lyfe,

## The fyrste boke.

lyfe, but it shall also gyue lyfe, yea  
that euerlastyng lyfe in glory / not  
onely to þe soule, but also to the body  
to, in tyme mete and conuenient, ray-  
synge it vp agayne from deth, and  
settyng it wyth the soule in eternall  
lyfe of euerlastynge blysse.

## The .xx. chappter.

” **T**hus communycacyon wyth the  
” newys had our lord, techyng  
” in the synagoge at Capernaum.  
” And many therfore of his dyscyples  
” herynge these thynges sayde, (Thys  
” word is hard, and who can here hym.  
” The more and more that our sa-  
uour playnely tolde them that he  
wolde geue them his very flesshe to  
eate, the more and more meruelouse  
harde they thought his sayenge, and  
rekened that it was impossyble for  
any man to belyue it. And therfore  
for lacke of belyefe they loste the  
profyte



profyt. And these that thus thought  
 thys mater so mercuriouse harde and  
 straunge that they wolde not beleue,  
 but for lacke of bypse lost the pro-  
 fyte, were not onely such Jewes as  
 were his enemies, but many of those  
 also that were his owne dyscyples.  
**B**ut our saupour knowynge in  
 hym selfe (as he that was god and  
 neded no man to tell hym) that hys  
 dyscyples murmured at his wordes,  
 bycause he tolde them so often and so  
 playnely that men shold haue no life,  
 but yf they wolde be content verily  
 to eat hys owne flesshe he sayd vnto  
 them, Both thys offende you: do you  
 stumble at thys: what than yf you  
 shall se the sone of man ascende vppe  
 where as he was before? The spryt  
 is that that quyeneth, the flesh a-  
 uayleth nothing. The wordes that I  
 haue spoken to you be spirit & lyfe.

m. In

## The fyrste booke

**I**n these wordes our lord sheweth  
tely to which all theyr objectyōs growe  
wrynge vpon theyr infydelyte, & also  
confuteth theyr infydelyte / and in hys  
word after folowynge, putteth them  
yet agayne in mynde of the medicine  
whiche might remoue theyr vnfaithfulnes  
& geue them the very fast fayth.

**T**he Jewes had before murmured  
agaynst that that he had sayde, &  
he was descended fro heuyn. Agaynst  
whiche they sayd, Is not he the sone  
of Joseph whose father and mother  
we knowe? And how sayth he thā that  
he is descended from heuyn? And a  
great ppeece of theyr murmur therin  
arose as ye se, vppon that poynnt that  
they had mysse conceived, denyng  
Joseph had ben his father. For had  
they byleued that his māhed had ben  
conceyued by the holy goste, they wold  
haue murmured lesse. And had they  
byleue

Bypleued þ his godhed had descended in  
to it from heuyn, they wold not haue  
murmured at all.

**I**n Lyke wise they murmured at  
the secūd popnt, in that he shewed the  
so playnely þ he wold geue them his  
very flesshe to be theyr very mete, &  
sayd how can he geue vs his flesh to  
eate. And many of his dysciples sayd  
also, this is an hard word, & who may  
here hym. And a great parte of theyr  
murmure was, bycause they thought  
that they shold haue eaten his flesshe  
in þ self flesshly forme / & bycause (as  
saith Austayn saith in sundry treatise)  
þ they thought they shold haue eaten  
his flesshe in dede gobbettes, cut out  
piecemete as the meat is cut out in þ  
shamelles / & also bycause they knew  
him not to be god. For had they knowe  
that the maner in whych he wolde  
geue them hys very flesshe to eate,  
m.ii. shold

Augnst. in  
enarra. in  
psal. 168.  
et in serm.  
2 de Verbis  
apostoli.



## The fyrst booke

shold not be in the self same fleshely forme, but in the pleasaunt forme of brede: though they wolde yet haue meruayled, bcause they wolde haue thought it wonderfull, yet wold they haue murmured the lesse, bcause they wold not haue thought it lothesp. But thā had they fether knowe that he had ben god/ than wolde they not I suppose haue murmured at the mater at all. For I wene verysp that there were neyther of those disciples nor of those Iewes neyther, any one so euill as now be master Masher, & fcrth, & hys felowes, that seynge the recepyng nothyng lothesome, and byleuyng that Cryst was god (yf they byleue it) wyl not yet byleue he can do it/ but murmure & grudge agaynst it styll.

¶ For though master Masher say that yf Cryst sayd he wold do it,  
than

than hym selfe wolde byleue he could  
do it: yet it shall appere ere we part,  
both that Cryst sayth it. And he wyl  
not byleue that Cryst though he say  
it meneth it. And also that the cause  
why he wyl not byleue that Cryste  
meneth it, is bcause he byleueth that  
god can not do it.

¶ But now sayd our sauour vnto  
them in answeringe all thys gere.  
Do you stumble at thys: what yf ye  
se the sone of man ascende vp where  
he was before: what wyl you thā say:  
for than could they haue no cause to  
distruste that he descended downe,  
whan they shold se hym ascende vp.  
for that thyng semeth in mennys  
madde epen suche as they were that  
wolde not take hym but for a man,  
farre the gretter maystry of the both.  
¶ Also whan they sholde se hym as-  
cende vp to heuyn whole / than sholde  
m. iii. they

## The fyrst booke

they Well perceyue that they myſſe  
toke hym by a false imagynacyon of  
theyr owne deuyce, Whan they con-  
ſtrewed the geuyng of hys fleſhe to  
eate, as though he ment to gyue it the  
in ſuch wyſe, as hym ſelfe ſhold loſe  
all that they ſholde eate.

¶ And Whan he ſayde they ſhold ſe  
the ſone of man aſcend vp there as  
he was byfore/ he gaue them agayne  
a ſygnifycacyō that hym ſelfe þ ſone  
of man was the ſone of god alſo, and  
therby hym ſelfe god alſo, & into the  
worlde comen and deſcended from  
heyn.

¶ In theſe wordes our ſauour  
ſheweth that his aſcensyō ſhold be a  
ſufficient cauſe to make them knowe  
his power & leue theyr murmurynge.  
And therefore they that leue not mur-  
murynge at his bleſſed ſacramēt yet,  
ſhew a great token that they byleue  
not



not his wonderfull ascensio neyther.  
 for yf they beleued well that he had  
 power of hym selfe to ascende vp in  
 body, and syt in heuen one equale god  
 with his father & the holy goost: than  
 wold they neuer wene as they do, y  
 god lacked power to make hys owne  
 body to be in dyuerse places at onys,  
 and be both in heuen and erth.

## The .xxi. chapter

**B**ut now for as mych as a greate  
 parte of these folkes diffydence  
 and distrust, rose of that that the  
 respecte of the lothsomnes made the  
 the lesse wyllynge to beleue, in that  
 they thought that he ment to geue  
 them his fleshe to eat in gobbettes  
 cutte out dede wythout lyfe or spy-  
 rite: our sauour answered them to  
 that poynt. And though he wold not  
 at that tyme tell them the maner how

m.iii. he

## The fyrste booke.

He wolde geue it them to eate: yet he tolde them that he wolde not geue it them so. And therefore he sayd vnto  
,, them. The spirit is it that quyketh  
,, or geueth lyfe / the fleshe auayleth  
,, nothyng. The wordes which I haue  
,, spoken to you be spirit and lyfe.

**A**s though he wold say vnto the.  
I tolde you before that who so wold  
eate my fleshe sholde haue euersla-  
styng lyfe. And therefore why be you  
so madde as to wene that I mene  
my fleshe cut out in gobbettes dede  
wpythout lyfe or spirit? it is the spirit  
that geueth lyfe. And therefore with-  
out the spirit the fleshe shold auayle  
you nought. But being knytte with  
the spirite of my godhed, whiche is  
the substaunce and very fountayne of  
lyfe / so it shal (to them that worthily  
eate it) geue euerslastynge lyfe. And  
therefore the wordes that I speke be  
not

not onely fleshe / for þe wyll no more  
geue lyfe alone, thā wyll sayth alone  
geue life that is dede Without þe wyll  
of good wurkes. But my wordes  
therfore that I haue spoken to you  
of my fleshe to be eaten, be not fleshe  
alone, but sprypte also and lyfe.

Therfore you muste vnderstande  
them not so fleshely as you do, that  
I wolde geue you my fleshe in gob-  
bettes dede / but you must vnderstand  
them spryptually, that you shall eat  
it in an other maner animated wyth  
my soule, and ioynded with the sprypte  
of my godhed, by whych my flessh is  
it self made not onely lyuely but also  
geuyng lyfe.

Thus ment our lord in those wor-  
des. Wherin lest mapster master  
myght make men wene that I runne  
all at ryotte vppon myne own inuen-  
cyon, holy saynte Austayne sheweth  
m. v. that



Aug. in  
tractatu  
27.1 80.

that in these wordes, The spryrt it is  
þ quyckeneth, the fleshe auayleth no  
thyng. Our sauyour meneth that his  
flesch dede & without þ spirit auayleth  
nothyng/as cūnyng nothyng auay-  
leth without cherite, without whiche  
as saith Paule saith it doth but puffed  
bp a mā in pryde. But on þ tother side  
lyke as cūnyng mych edifyeth & pro-  
fiteth ioynded with cheryte : so þ flesch  
of our sautour mych auayleth ioynded  
wpyth hys holy sprypte.

Chrysostom.  
Rom. 46.  
in Joanni.

¶ Saynt Cyrill also vppon þ same  
wordes declarpyng them by a longe  
processe to the purpose that I haue  
shewed you, saith among many other  
thynges in thys maner, as it were in  
the pcrson of Cryst spekyng to those  
Jewes, & to those dyscyples of hys,  
that sayde his wordes were so hard  
that no man could abide to here hym/  
Whiche they sayd as sayth saynt Chri-  
stostom for theyr own excuse, bycause  
them self were about to walke theyr  
way. To them therefore sayth our sa

The fyrst booke xciiii

apour thus in saynt Cyrilles exposi-  
cyon. wene you whā I sayd that who  
so eate my flesh shal haue everlasting  
lyfe, that I ment therin, that this et-  
herly body of myne doth geue lyfe of  
his own pꝛoper nature: Nay verily.  
But I dyd speke to you of the spyrte  
and of eternall lyfe. But it is not the  
nature of the fleshe that maketh the  
spyrte geue lyfe/ but the power of the  
spyrte maketh the fleshe geue lyfe.  
The wordes therfore y I haue spo-  
ken to you be spirit & lyfe / that is to  
wytte they be spyrituall & spoken of  
the spirit and lyfe/ that is to wytte of  
y spirit y is the natural life, y geueth  
lyfe. But yet the thyng y we haue all  
redy said, it shal do no harme though  
we repete it agayn. The thing that I  
haue sayd is this. The nature of the  
flesh can not of it self geue lyfe. For  
what had thā the nature of y godhed  
more? But thā on y tother syde, there  
is not i Crist onely flesh/ but he hath y  
sone of god ioynded with it which is y  
equale substaū of life with his fader,

## The fyrste booke.

And therfore whan Cryst calleth hys  
fleshe a geuer of lyfe/ that power of  
geuyng lyfe he doth not attybut  
vnto his fleshe and vnto hys holy spi  
rite bothe of one fashyon. For the spi  
rite geueth lyfe by it selfe and of hys  
owne nature. But the fleshe ascēdeth  
vnto that power of geuyng lyfe, by  
reason of the coniunccon and vnyte  
that it hath wyth that holy spryte.  
How be it how and by what meane  
that thyng is done, we neyther are  
able with tōge to tell, nor with mynd  
to imagyne/ but wyth sylence & ferme  
fayth we receyue it.

Thus haue you herde good rea  
ders that the thyng that I saye, do  
not onely I say, but saynt Austayne  
also and saynt Crisost both. Whych is  
inough to you to perceyue that I dy  
urse not myne exposyciō all of myne  
owne hed/ and may be inough to any  
good chrysten man also, to perceyue  
clerely



## The fyfte booke.

xcv.

clerely that our sauour in these wordes dyd speke, not onely of a spirituall eatynge of his fleshe by hylpes, and remembraunce of hys deth and passyon, as mayster Wasket & Jcpts and these fond felowes fyffely bere ys in hande, but spake also and ment it of the remembrynge of hys deth & passyon, by the very eatynge of hys very blessed body as it is eaten in the blessed sacrament.

## The. xxii. chapter.

**W**Ht these heretykes are so sette vppon myschpyse and wylfulnesse, that they wyl not in any wyse vnderstand the truth. And how coulde they vnderstande the trouth, whan they wyl not bpleue. For (as the prophete Esai sayth) but yf you bpleue you shal not vnderstand. And therefore these heretykes can not vnderstand

Esais. 7.

## The fyrst booke

derstand. For they be in the case now  
that those dyscyples & those Jewes  
were, with whom our sauyour founde  
that faute than, in his wordes nexte  
ensuenge & sayd: But there be some  
of you that byleue not / as though he  
wold say as playnely as I haue told  
it you and as oftē, yet are there some  
of you y<sup>e</sup> byleue it not. But he knewe  
from the begynnynge who shold by-  
leue, and who also sholde betraye  
hym.

¶ And so knoweth he lyke wise now  
to, who be good and who be nought,  
and who shall amende and who shall  
neuer amende. Not that hys fore-  
knowledge forceth them to be nought/  
But for it is impossyble for them to be  
nought, but that hys infynite fore-  
syght muste nedes from the begyn-  
nyng fore se it. And yet whan he  
forseeth that it so shall be / it shall so  
be

be in dede, and can not other wyse be  
but that it shall so be yf he fore se that  
it shall so be. For he sholde not forese  
that it shall so be, yf it so were that in  
dede it sholde other wyse be. Out  
sphe wyse as yf I se one spt, it muste  
nedes be that he spyteth, for ellys  
sholde I not se hym spytte / and that  
therefore it wel foloweth I se hym  
spytte : ergo it muste nedes be that he  
spyteth. And yet my spghte forceth  
hym not to spytte / nor of that argu-  
ment the consequent proposycyon of  
hys nature necessarie but contingent /  
though of the tone proposycyon in-  
ferred vppon the tother, the conse-  
quency, or consecucyon be necessary.  
So beyng presupposed that god  
foreseeth such a thyng whych he shold  
not forese but yf the thyng shold be,  
yet hys fore spghte no more forceth  
the



The fyrste booke.

the person that doth it in the thyng  
that is yet to come, than my spghte  
forceth hym to sytte Whom I se syt/  
of Whom no man can say but that he  
must nedes syt in the Whyle in Which  
he wyl presuppose that I se hym syt.

¶ And therfore bycause hys presen-  
ence and hys prouidence, forced them  
not to contynue in theyr wylfulnes  
to theyr dampnacyon/ he putteth the  
onys agayne in remembraunce of the  
meanes wherby they maye ordeyne  
wylfull hynoraunce and infydeltye  
and thus he sayth vnto them:

- o. Therfore I haue tolde you all redy,
- „ that no man can come to me but yf it
- „ be gyuen of my father.

Crisost.  
hom 46  
in Joh.

- „ ¶ Thynke not sayth saint Crisostom
- „ vppon these wordes, that euery man
- „ to whom the father gyueth it, hath it
- „ as by waye of a specyall pryuylege/
- „ so that they y haue it not geuen them
- „ lacke it onely therfore, bycause god
- „ wyl

wyll not gyue it them. God (sayth S. Chrysostom) wyll gladly gyue it the, yf they wolde not by theyr owne delynge make them selfe vnworthy to receyue it. And therfore sayth saynte Crystyn vppon the same wordes, that those that amonge the Jewys lyued well and were of good condycyons, had the fayth geuen them and came to Cryst. But they that were sturberne, arrogant, malycyouse, & wyllfull, as were the scrybes & the phariseys and the styffenecked byschoppes they letted them selfe from the gyfte of fayth.

This gyfte of fayth Without the helpe of god can not be hadde / nor no man can come to the sone but yf the father draw hym. And Whom he draweth, and Whom he draweth not, and Why hym, and Why not hym, let vs not seke nor serche as saynt Austayne sayth yf we wyll not erre.

Aug. in tractatu 26.1. de

n. But

The fyrst booke

**B**ut yet that he reiecteth no man  
that wyll seke for hys soule helthe,  
but rather calleth vpon to be sought  
vpon, that doth the scripture well  
wytnesse, where god sayd hym selfe,  
Lo I stande at the dore knockynge,  
yf any man heare my voyce & open  
me the dore, I wyll go in to hym and  
suppe with hym and he with me. And  
**Esaie .55.** the prophete Esaie sayth, Heke you  
our lord whyle he may be founden.  
Call you vpon hym whyle he is  
nere. Lette the wycked man leue hys  
way, and the vnrighthouse man leue  
hys deuyces, and lette hym turne to  
our lord and he wyll haue pytie vpon  
hym. for he is great in forgeue-  
**Matth. 7** nesse. Our sauour sayth hym selfe  
also. Aske and you shall haue. Heke  
and you shall fynde. Knocke and you  
shall be lette in. And finally that no  
man sholde take these wordes of  
our



our saupour, that no man can come to  
 hym but yf it be geuen hym of the fa-  
 ther, and these wordes of hys also,  
 No man can come to me but yf my  
 father draw hym, that no man I say  
 sholde so take these wordes in suche  
 a presumptuose way of eleccyō, that  
 wenyng he were drawyn into suche  
 a felyng faith that could neuer fayle  
 and so sholde as Tyndale teacheth,  
 make hym selfe so sure of hys owne  
 saluacyon by hys sure and infallible  
 eleccyon, that he sholde stande out of  
 all feare and wax slouthfull: y scrp-  
 ture cryeth, Lette hym that thynketh 1. Cor. 10  
 he standeth, be ware lest he fall. And  
 On the tother syde, that no man shold  
 vpon these wordes, take that imagi-  
 nacyō that these heretykes also tech,  
 of desperate ineuitable destyny of  
 dampnacyon, and sytte styll and do  
 no good hym selfe, wenyng that his  
 n. ii.      owne

## The fyrste booke

August. in  
tracta. 27.  
in Joannē.

o Wne deuour were in Bayne, bicause  
he felyth not god any thyng drawe  
hym: holy saith Austayn (Whose wor-  
des these heretikes for eleccyon and  
destynye agaynst the deuour of mans  
nyes fre [wyl] most laph for them) by do-  
deth euery man for al theyr babeling  
if þ he not drawe pray god to draw þ.  
¶ And therfore to that entet dyd our  
saupour Cryst putte them agayne in  
mynde of that he had sayed before, þ  
they coude not come to hym but yf it  
were geue the by his father, bicause  
he wold þ they shold for theyr parte  
laboure to remoue þ lett þ on theyr  
own parte, letted his father to geue  
the þ gyft. And that is that they shold  
haue lesse cure & care of theyr belies/  
the desyre of whose fleshely splyng  
with perishable meat, made the angri  
to here of þ spiritual fode of his own  
holy flesh, by the wel eating wherof  
they

they myght haue euerlastyng lyfe.

**¶** He taught the also by those wordes to perceyue (yf they wolde) that Joseph was not his father. for whā he sayd that they could not haue that great gyfte but of his fader, nor could not come to him but if his fader dyed them: they myght well wyte he ment not Joseph, but his father of heuyn. And therfore wold he by those wordes geue them warnyng, that they shold leue theyr murmuring, & pray his father geue them the grace to beleue hym. The. xxiii. chappter.

**¶** Wher as they shold haue taken this way & walked forward with hym, they toke the contrary way / not onely the other Jewes but many also of hys own discyples, & went a way bakward fro hym, & as the gospel saith walked no more with him. But though that many of hys discyples



The fyfthe boke.

cypples Went awaye from hym; & by  
cause hys father brought theym not  
vnto hym: yet as hym selfe sayd be-  
fore, all that my father geueth me  
shall come to me / all went not awaye.  
Dis apostles taried. And yet amonge  
those twelue taried one false shrew.  
And in the stede of those dyscypples  
Went awaye, which were as saith Au-  
styn sayth about thre score & ten / he  
hose soone after other. iiii. score & ten,  
whome he sent to preche about as he  
had sent hys twelue apostles before.  
¶ But than seynge there were at y  
tyme so fewe left & so many gone, he  
sayd vnto his. xii. apostles, Wyl you  
be gone to? He neyther bode the go  
as though he wolde be glad of theyr  
gynge / nor yet bode them abyde, as  
though he had nede of theyr abydyng  
But onely asked theym whither they  
wolde go or not / signyfying that for  
all

Luce. 10

all theþr eleccion they were in the li-  
 berty of theþr owne fre wyll, eyther  
 to go after the tother/or to abide styll  
 wyth hym. Than answered Symon  
 Peter and sayd: Lord to whom shall  
 we go. Thou hast the wordes of e-  
 uerlastyng lyfe. And we byleue and  
 know that thou arte Chryst the sone  
 of god. As though he wolde saye yf  
 we loue lyfe, to whom sholde we go  
 fro the; for onely thou hast þe word  
 not of lyfe onely but also of life euer  
 lastyng/for all thy wordes and thy  
 doctryne drawe men therto. And we  
 byleue, and by bylyf we know, that  
 thou art Chryst the very sone of god.  
 And therby we knowe that thou arte  
 not onely very man, but also very  
 god. And we perceyue well therefore  
 that thou arte the brede that is descen-  
 ded from heuen, and that thou shalt  
 ascende thyder agayne, and that ther

## The fyrst booke

fore thou arte able and of power to  
geue vs that meruefouse meate of  
thyn owne holy fleshe to eate. And  
that thou so wylt do, we belyue and  
wote well, because thou so doste pro-  
myse. And we perceyue well þ thou  
wylt not geue it vs in dede gobbettes  
that could not anayle vs/ but alpye,  
& with thyne holy spyrte þ fountayne  
of lyfe, whereby thy fleshe shall geue  
vs yf we wylt eate it euerlastyng  
lyfe, whan thou shalt resuscitate our  
bodies in the last day. But in what  
meruefouse maner thou wylt geue it  
vs to eate, that haste thou not yet de-  
clared vs/ nor we wylt not be to bol-  
dely curyouse or inquisytyue of thy  
meruefouse mystery. But therein as  
byde the tyme of thyne own determy-  
nacyon, as to whose bygge heuynly  
wysedome the season mete and co-  
uenyent is open and knowen, and vn-  
known



knownen to mortall men. And we wyll  
therefore obedyently receyue it & eate  
it, at what tyme and in what wyse y  
thy gracypouse pleasure shalbe to co-  
mande vs.

¶ When saynt Peter as he had vnder  
cryst of that cōpany, had made this  
answere, not onely for hym selfe but  
also for them all, not sayenge I but  
we: our lord to lette hym se that he  
was somewhat deceyued, & had sayed  
more than he coulde make good. For  
one false shrew was there yet styll  
remaynyng amonge the twelue /  
Wherof .xi. were not ware / our sa-  
uour therefore sayd. Haue not I  
chosen you twelue & of you twelue  
yet is there one a deuell? Thys he  
spake by Judas Ischariot the sone  
of Symon for he it was that shold  
bytraye hym beyng one of the twelue

## The fyrste booke.

**O**ur lord here good readers  
shewd hym selfe not deceyued. for  
though Judas falsed was vnkno-  
we to his felowes, yet was it not vnkno-  
we to hys mayster. Which though he  
shewd hym selfe not ignorant of  
hys seruantes euyl mynde, & tray-  
torouse purpose towarde his owne  
persone (towarde whych purpose as  
it semeth Judas hart had at thys ty-  
me conceyued some inclinacyon) yet  
had he pacyence with hym, and con-  
tinuallly dyd vse þe wayes to reforme  
and amende hym/neuer castyng hym  
out, tyll he clerely caste out hym selfe,  
accordyng to the sayenge of our sa-  
uour, **He that cometh to me I wyll**  
**not caste hym out.**

Jo. 6.

## The xxiii. chapter.

**W**here do many men meruaile  
not onely that our sayour wold  
kepe hym so longe knowyng  
hym

hym so false, but also that he wolde take hym to him for his apostle in the begynnynge, fore knowynge by hys godhed from the begynnynge that he wolde after be false. And dyuerse holy doctours hold also, that he was neuer trew nor good, but nought and false fro the begynnynge. And in this mater wherof god hath not so fully reueled vnto men the certeynte, that we be preasely bounden to the hylres of eyther other parte/euery man ys at lyberte to hysleue whpyther parte that hym selfe thynketh moost lykely by naturall reason and scripture.

¶ And therefore though some good holy men and sayntes haue thought that Judas was neuer good, but þour sauour toke hym to his apostle, and so kepte hym in all hys malysse styll, for thaccomplysshement of the great mystery of hys passyon, well  
Vspynge



## The fyrst booke

**Cyprianus**  
**li. 4. ca. 30**  
**in euā. Jo.**  
**et Chrysos.**

**I 724.**

**Jo. 8. 17**

Byspyng therby þe euyl of man, as ma  
 euyl vseth the goodnes of god: yet  
 thynketh me that as Theophylact  
 sayeth, and saynt Cyrill, & saint Chri-  
 sostome to, Judas was ones very  
 good whan our lord dyd chese hym  
 for his apostle, and was at that tyme  
 geuyn vnto Crist by his father. For  
 profe wherof that godly cunnynge  
 doctoure M. Lye, well bryngeth in þ  
 wordes of our saupour hym selfe,  
 sayenge to his father a lytle after his  
 maundy finished: Them that thou  
 haste geuen vnto me I haue kepte, &  
 none of them hath perished but the  
 sone of perdyng. Which he ment by  
 Judas being than yet a lyue in body  
 by nature, but dede in soule by dedely  
 synne. Wherby our lord toke vnto hym  
 for his apostle whyle he was good/  
 and not of the comen sorte of good  
 men but also very specyall good as  
 these

these holy doctours do diuine & gesse.  
¶ And though Cryste foresaw the  
wrechednes that he wolde after fall  
to: yet wolde he not forbere þe ryght  
order of iustyce, but take hym in such  
degre for the tyme, as hys present  
goodnes of good congrues deserued  
for beynge at that tyme more mete  
for thoffyce of an apostle thā another  
mā: if Cryst shold haue reiected him  
as vniworthy & vni mete, for the fawt  
þe hym self knew he wolde after do, to  
ward which fawte he was at þe tyme  
nothyng mynded: thā shold he haue  
reproched hym at suche tyme as he  
was not worthy to be reproched. And  
than were it somewhat lyke, as yf a  
man bycause he maketh hym selfe  
very sure, that hys wyfe and hys  
chyldeerne wyll one tyme or other  
not fayle to dysplease hym after-  
warde at some one tyme or other, be  
angry.

angry therefore w<sup>th</sup> the all, & chyd  
them and bete them byfore. Our sa  
uour therefore whan Judas was  
very good, after suche rate of good-  
nesse as is in mortall men, toke hym  
and promoted hym to the offyce and  
dygnyte of hys owne aposile after  
that order of iustyce / by whych he re  
wardeth one man aboue another af-  
ter the rate of theyr merytes, and yet  
euery man of them all farre aboue al  
hys merytes.

Now whan he was after warde  
thorow courtice waxed nought / yet  
our lord kepte hym styll, and wolde  
not by takynge hys offyce from hym  
dysclose his secreete falsed, and putte  
hym to shame / but vsed many other  
meanes to mende hym, and kepte ther  
with the honestye of hys name / not  
lettynge to procure hys amendemet  
on hys parte though he well knewe  
the



the Breche wolde neuer amende vpon  
hys parte.

**B**ut lyke wyse as though a man  
haue an incurable syknes, it yet becometh  
the physycyon all the tyme that  
he lyueth therewith, to do hys parte  
styl to ward the curynge therof: so  
became it our saunour to do it as he  
dyd, and not to leue of or slake hys  
goodnes to ward the cure and amen-  
dement of the manny incurable  
malysce.

**F**or though Judas was with all  
that goodnes of Cryste vsed vnto  
hym, not onely nothyng the better,  
but also very farre the worse, & fell  
farre the deper into deth and dampna-  
cyon: yet syth there came of his tray-  
torouse desynge none harme, but vnto  
Crist whose goodnes was for our  
well very gladd to suffre it, and vnto  
the traytour hym selfe and suche  
other

## The fyrst booke

other as wylfully wolde deserue it: it had ben neyther ryght nor reason, that for to saue them from hell that nedes wolde walke in to it, he sholde haue lefte any of hys goodnesse and sufferaunce vndone, wherby he procured the saluacyō of so many thousandes as sholde be saued by his bytter passyon.

¶ And much more reason it was, þ our sauour shold haue respecte and regard to procure the blysse of those that sholde be saued, than to care for the payne of those that shold be dāpned. for it had ben (as it semeth) not consonant vnto ryght, yf our lord sholde for auoydynge of theyr payne þ for all his callynge backe to the contrary wold yet wyllyngly rāne forth into dampnacyon: haue kept awaye the reward of blysse fro them þ wold with hys helpe deserue it.

And

¶ And therfore our lord as I sape  
toke Judas and made hym his apo-  
stle, beyng very good/and after had  
longe pacyence w<sup>th</sup> hym whyle he  
was very nought, tyl that thoro<sup>w</sup>  
his imedicable malyce he fell of hym  
selfe, and so was cast out and percys-  
shed. But by his percyschyng our sa-  
uour losse not but wan. For of hys  
euyl came there mych more good, &  
hys owne place of apostleshyp was Actozii. 1.  
afterwarde fulfilled w<sup>th</sup> saynte  
Matth.

¶ And in lyke wyse the other dyscy-  
ples that departed no<sup>w</sup>, whych were  
(as saynt Chrysostom sayth and as y<sup>e</sup> Crisosto.  
hom. 46.  
in Joh<sup>n</sup>.  
gospell semeth also to sape) all that  
than were present saue onely hys. xii.  
apostles, and were as saynt Austayn  
sayth in nomber aboue thre score and  
tenne: all they losse them selfe whan  
they wyllyngly lost theyr sauour.

o. And



## The fyrst boke

Lucc. 10

Math. 10

And he founde better to succede in  
theyr places. For soone after in the  
steede of those thre score and tenne, he  
chose other thre score and tenne dysc-  
ples as I before shewed you, Whom  
he sent about to preche as he had sent  
his. xii. apostles before.

¶ And vnto Judas yet at this pre-  
sent tyme he gaue a secrette warnyng  
that he myghte well wytte that hys  
noughtynesse was knowen, whyche  
thyng mighte make hym the lesse  
bolde to synne / and yet he dysclosed  
hym not openly, because he wold not  
shame hym, and thereby make hym  
happely shamelesse, as manye suche  
wreches dare / and after that, synne  
the more boldly.

### The. xxv. chapter.

Chrysosto.  
Rom. 46.  
in Joh. 1.

¶ Dys worde also so spoken to  
Cassiodore, was (as saynt Chri-  
sostom sayth and saynt Cyrill  
Bothe)

Both a merueulouse goodly Warnyng  
for them all. These are so the Wordes  
of saynt Cyrill.

Cyrilline

li. 4. ca. 30

super Jos

Our lord here with sharpe wordes  
confermyth his apostles and maketh  
them the more dyligent, by puttyng  
before they even the perell of they  
ruyne. For thys he semeth to saye vn-  
to them. O my dyscyples, mych nede  
haue you to vse mych watche & great  
study about your saluacyon. The  
waye of perdycon is very slyper, and  
not onely wythdraweth a feble mynd  
from thynkyng of they fall, by ma-  
kyng them to forgette them self, but  
also somtyme deceyueth they by vayne  
delectacyon and pleasure that are of  
mynde very fyne and stronge. And  
that thys tale ys trewe that I nowe  
tell you, you may se well prouyd, not  
by then sample onely of them that are  
gone abacke, but amonge your selfe  
also that tary and dwell styll wyth  
me. For I haue you wote wel chosen  
o.ii. you

## The fyfthe boke

you twelue as good, well knowynge  
that in dede you were so. For I was  
not ignoraunt / but beyng god (as I  
am) very well knew your hartes.

How be it the deuyl hath Deceyued  
one of you with auarice, and so pul-  
lyd hym away. For a man is a free  
creature, and may chose his waye as  
he wyl, eyther on the ryght hand or  
ellys on the lefte yf he wyl.

Our lord therfore maketh them all  
the moze vygylant, bycause that who  
shuld betraye hym he doth not expres  
by name. But tellynge theym all in a  
generalty / yf one of them shold worke  
suche wyckednesse, he made them all  
stonde in feare. And by that horroure  
and drede, lyfted them vp to moze vy-  
gylant dyligence.

Here haue you herd good reders  
the wordes of saynt Cyrill. Now  
shall ye somewhat here what sayeth  
saynt Crisostome.

whan



**W**hen saynt Peter sayd, we beleue: <sup>in god.</sup>  
 our saupour not causeles, out of the  
 number of them excepted Judas and  
 sayd: haue not I chosen you twelue  
 & one of you ys a deuyll. This thyng  
 he sayd to remoue the traptour farre  
 from hys malyce. And where he saw  
 that nothyng dyd auayle hym / yet  
 he went about styll to do wel for him  
 And se the wysedome of Chryste / for  
 neyther wolde he bewraye hym, nor  
 let hym lurke vntowched. The one,  
 lest he sholde haue waxed shameles  
 and swere naye / the tother lest we-  
 nyng that none were ware, he shuld  
 be the bolder in myscheyse.  
 And afterwarde thys in effecte he  
 sayth. It is not the custome of god by  
 force to make me good whether they  
 wyll or no, nor in his eleccion he cho-  
 syth not folkes by vyolence, but by  
 good aduyce and mocyon. And that  
 ye may well perceiue that his calling  
 is no constraunt of necessitye, meny  
 o.iii. whom

## The fyrste booke.

whom he calleth do wyllyngly for all  
his calling perysh. And therfore it is  
euydent, that in our owne wyl is the  
power sette to chose whither we wyl  
be saued or losse. By these admonys-  
sions therfore, lette vs labour to be  
sober and vīgylant. For yf Judas  
which was one of the nomber of that  
holy company of thapostles, he that  
had opteyned so great a gifte, he that  
had done myracles (for Judas hym  
selfe was sent amonge other to cure  
the lepres, and rayse vp dede men to  
lyfe) after that he was ones fallen in  
to the greuous dysease of auaryce:  
neyther the benefites, nor the gyftes,  
nor the company of Chryste, nor the  
seruyce, nor the wasshyng of the fete,  
nor the felosshyppe of hys own bord,  
nor the trust in keepyng of the purse,  
any thyng auayled hym/ but all these  
thynges were wpyth hym a passage  
awaye to his penythement.

So good reders, here haue ye herd  
both

Bothe by saynt Crystall & saynt Chrys-  
 softome, that our sauyour gaue that  
 secreete Warnyng of Judas falsshed,  
 and sayed that one of the twelve was  
 a deupst, to the entet that all folke of  
 what holynesse so euer they were,  
 such stand euer in drede and fere/and  
 not do as these heretykes teche, vpon  
 boldnes of any felynge fayth or fy-  
 nall eleccyon, presume them selfe so  
 sure of saluacyon / But that whyle  
 Judas fell after to naught y was  
 onys a holp apostle, there shall no fe-  
 lynge fayth nor prowdde hope vppon  
 fynall eleccyon, sette any man in hys  
 owne harte so sure, but that with hys  
 good hope he shall all waye couple  
 some feare, as a brydyl & a bytte to  
 refrayne and pull hym backe, lest he  
 fall to myschefe, and folow Judas  
 in falsshed, & waxe a deupst as Cryst  
 called hym. Whych name our sauy-



## The fyrste booke

our gaue him not without good cause  
for þe deupfls seruaunt (sayth saynt  
Cyril) is a deupfl to. for lyke wyse  
as he þe is by godly vertues ioyned  
vnto god, is one spryte wyth god / so  
he that is with deupfls she wyces ioy-  
ned wyth the deupfl, is one spryte  
wyth hym.

¶ And therfore good readers, he þe  
in suche plyght receyueth the blessed  
sacrament wythout purpose of amen-  
dement, or wythout the fayth and by  
lyfe, that the very flesshe & bloude  
of Chryste is in it: he receyueth as  
saynt Austayne sayth not wythstans-  
dyng his noughtynesse þe very flesshe  
and bloude of Chryst, the very pryce  
of our redempcion. But he receyueth  
them to hys harme as Judas dyd, &  
eateth and drynketh hys owne iuge-  
ment & dampnacyn (as sayth saynt  
Douce) because he discerneth not our  
102

lordes body. But who so doth on the  
 tother syde (Whych I besech god he  
 may all do) caste out the deuyll & his  
 wurkes by the sacrament of penaunce  
 and than in the memory all & remem-  
 braunce of Chrystes passyon, receyue  
 that blessed sacrament/ wpth trewe  
 fayth and deuocyon wpth all honour  
 and wurshyppe, as to the reuerence  
 of Chrystes blessed person present in  
 it apperteyneth: they that so receyue  
 the blessed sacrament, verily receyue  
 and eate the blessed body of Chryst/ &  
 that not onely sacramentally, but also  
 effectually/ not onely the fygure, but  
 the thyng also/ not onely his blessed  
 fleshe in to theyr bodies, but also his  
 holy spyryte into theyr soules, by par-  
 tycypacyon wherof he is incorporate  
 in them & they in hym & be made spue-  
 ly members of his mysticall body the

## The fyrste boke.

congregaciō of all sayntes/ of which  
theyr soules shall (yf they perseuer)  
attayne þ fruit & fruiçd clene & pure  
onyes purged after thys transpory  
type/ and theyr flesh also shall Cryst  
resuscitate vnto the same glory, as  
hym selfe hath promysed. Of whych  
hys gracious promyse, hys hyghe  
grace and goodnesse so vouchesaue  
to make vs all perteners thoroꝝ the  
mercytes of hys bytter passyō. Amē.

¶ And thus ende I good readers  
my fyrst boke, conteynyng the expō-  
cyon of those wordes in the syxte cha-  
ppter of saynte Iohn, wherby you  
may bothe perceyue by these myndes  
of holy sayntes, whose wordes I  
bryng forth, the trewth of our fayth  
concernynge the blessed body & bloud  
of Christ verily eaten in the blessed  
sacrament, and may also perceyue  
and controlle the wyly false folyshe  
expos



The fyrste boke

cx.

exposycyon of mapster Mafter to  
the contrary, suche as haue hys boke,  
and they be not a fewe. And yet that  
all men may se that I neyther blame  
hym for nought, nor blype hym,

I shall in my secunde boke

shewe yous as I promysed,

some part of hys

faulte both in fals-

hed and in folp,

in his own

wordes

therewith.

Here endethe the  
fyrste boke.

The secunde boke

The .i. chapter.



Haue good reders i  
my fyrst boke here  
before perused you  
the exposcipon of all  
that part of þe syxte  
chapter of saynte  
Johñ, which mas-  
ster Maske hath expownded you be-  
fore. And in the begynnynge of this  
exposcipon, I haue not brought you  
forth the word of any of the olde ex-  
positours, bycause þe (as I suppose)  
myne aduersaries wyll not mych co-  
tende wyth me for so farre. But af-  
terwarde concernynge those wordes  
in which our saupour expressely spe-  
keth of the geuyng of his very flesh  
& bloud to be verily eaten & dröken,  
there haue I brought you forth such  
authorytes of olde holy doctours &  
sayntes, þe ye may well se bothe that  
I sayne

I sayne you not the mater but expowne it you ryght/ & also ye se ther by cleerly, that mapster Maske expowneith it wrong. For though a man may dpuersly expoune one texte and bothe well: yet whan one expowneith it in one trewe maner, of a false purpose to exclude another trouth that is in that Wrytynge by the spryde of god frest and immediatly ment, his exposicion is false all though euery worde were trewe, as mapster Maske is not.

¶ And therefore syth you se myne exposicion proued you by excellēt holp men, and by theyr playne wordes, ye perceyue that the wordes of our sauyour hym self do proue agaynst all these heretikes, the catholyke fayth of Crystes catholyke chyrche very faythfull and trewe, concernyng the very flesshe of Cryste very eaten  
in the



**The secund boke.**

in the blessed sacrament/ of whiche  
eatynge mayster Masher wold with  
his expositioun make men so madde,  
as to wene þæt Cryst spake nothyng  
at all: now I say by this expositioun  
of myne ye se his expositioun auoyded  
clerely for nought, and all the mater  
clere vpon our parte, though no man  
wrote one worde more.

And yet wyl I for all that, for þæt  
further declaracioun of mayster Mas-  
hers handelynge, shewe you some  
peices of the expositioun in specyall, by  
whiche ye maye clerely se what cre-  
dence may be geuen to the man, eyther  
for honesty, or lernynge, vertue, wyl  
or trouth.

**The.ii.chaptyr.**

**I**n the begynnynge of the second  
lefe of his boke, these are may-  
ster Mashers wordes.

## The second booke.

lxxii.

**C**onsyder what this meate is whiche he had the  
here prepare and seeke foze, sayenge : woꝝke take  
paynes and seeke foꝝ that meate ac. and thou shalte  
see it no nother meate than the bylyfse in chryst.  
Wherfoze he concludeth that this meate so often  
mencioned is sayth. Of the whiche meat sayth the  
prophete, the iuste lyueth. If sayth in hym is therfoze  
the meate whiche chryst prepareth and dresseth, so  
purely powderynge and spryng it wyth sprytual  
allegoryes in all this chapyter folowynge, to geue  
us everlastynge lyfe thowgh it.

**I** Wyll not save these wordes to  
hys charge as herespe / but I Wyll be  
bolde by hys lycence to note in them  
a lytle lacke of wytte, and some good  
store of foly. For though a man may  
well and wyth good reaso, call sayth  
a meate of mannyes soule : yet is it  
great foly to saye, that the meate that  
Chryst speketh of here ys ( as may-  
ster Maske sayth it is ) none other  
meate but sayth.

**F**or mayster Maske maye play-  
nely see, and is not I suppose so poore  
blynde, but that he seeth well in dede  
that

## The secunde boke.

that the meate whych Cryst spekerh  
of here, is our sauour Cryste hym  
selfe. Whycher thyng he so playnely  
,, spekerh, that no man can mysse to per  
,, ceue it. Whan he saith, I am my self  
,, the brede of lyfe. And whan he sayth,  
,, I am the lyuely brede that am descen  
,, ded fro heuyn, he that eateth of this  
,, brede shall lyue for euer. And whā he  
,, sayth also. That þ meate shold be hys  
,, owne fleshe (whycher promyse he per  
formed after at his maundye.) Whych  
thyng he tolde them playne in these  
,, wordes, And the brede which I shall  
geue you is my fleshe. And he that  
,, eateth my fleshe and drynketh my  
,, bloude, hath euerlastyng lyfe, and I  
,, shall resuscitate hym in the last day.  
,, And whan he sayed, My fleshe is ve  
,, rily meate.

Thus you se good readers how  
ofte & how playnly that he declareth  
that



The second booke:

critt.

that the meate whiche he spekeþ of  
here, is hym selfe. And now sayth  
mayster Masher very solempnely,  
& with authoryte byddeth every man  
marke it well and consyder it, that þe  
meate that Cryste spekeþ of here is  
nothyng elsse but bysperse.

¶ And vpon what colour saith may-  
ster Masher for þe cause (sayth he)  
that our lorde bode them labour and  
wurke for the meate that wolde not  
peryshe but abyde into everlastyng  
lyfe/and after ward tolde them that  
the wurke of god by which they shold  
wurke & labour for that meate, was  
nothyng elsse but fayth and bysperse  
in hym.

¶ Criste in this construccyon may-  
ster Masher lyeth very large. for  
though Cryste sayd, that to byleue in  
hym was the wurke of god/he sayde  
not (as mayster Masher maketh it)

p. that

## The fyrst booke

that nothyng elsse was the Duche  
of god but onely bylpefe.

¶ But now suppose that Cryst had  
sayd as mayster Masher wold make  
it seme, that is to wyte that the Duche  
of god were nothyng elsse but the  
bylpefe: yet ye se well good readers  
that Cryst in sayeng that the bylpefe  
in hym is the Duche by whiche they  
shall Duche to gete the meate, sayth  
that the bylpefe is the meane to gete  
the meate, and not that the bylpefe is  
the meate.

¶ But mayster Masher bycause þ  
bylpefe is the waye to this meate,  
therefore he calleth the bylpefe the  
meate/as wyself as though he wold  
call the kynges strete Westmynster  
chyrche, bycause it is the way thither  
ward yf he come from charing crosse  
And bycause men must spyrтуally  
eate this meate with fayth: therefore  
he calls

he calleth the fapth the meate as wy  
sely as yf he wold, bycause he eateth  
his meate wyth his moowth, therefore  
call his moowth his meate. What wyte  
hath thys man?

¶ But now wyll mayster Masket  
wax angry with my wordes, and call  
me M. mokke as he dothe onys or  
twyse in hys booke.

¶ But now good readers I wyll  
not aduise you by goddes holy names  
to iudge iustely / but eyn onely de  
spise you that in wape of good com  
pany, that you wyll say but eyn in  
differently. Were it not bene you  
great ppyte that a man sholde mokke  
mayster Masket, whan euery fole  
maye perceyue hym in so great a ma  
ter wyte so wysely?

¶ And yet you maye se that I dese  
wyth hym very gently for in thys  
poynt wherin by cottepyng of Cris



## The Secund booke

stees own wordes he Wryteth playne  
herespe / I minyshe his bordē of that  
odiousse cypme / & bycause the mater in  
thys place so seruerth me, do couer the  
boch of his cāctred herespe, With this  
prety plaster of his pleasānt frenesie  
¶ And yet I Wene the man hath so  
lytle honesty, that he Wyl neuer can  
me thanke for my curtespe / specyally  
bycause that (as farre as I can se)  
the man had leuer confesse hym selfe  
an heretike, than be proued a fole.  
And that appereth well in this. for  
this lytell scabbe of hys folp he labo  
reth somwhat to hyde and couer, so  
that a man muste pull of the clothe  
ere he can spee the boche. But as for  
p boch of hys canctred herespes With  
out any clowt or plaster he laieth out  
abrode to shewe, to begge Withall a  
monge the blessed bretherne as beg  
gers laye there fore legges out in  
syght

fyght that lye a beggynge a frydayes  
aboute saynt sauour and at y<sup>e</sup> Hauy  
gate.

**B**ut as for caplynge agaynst ima  
ges, purgatory, and prayenge to sayn  
tes, and agaynst the holy canō of the  
masse: all this he taketh for tryfles/  
and wolde we sholde reken all these  
heresyes of his for popntes well and  
sussceptently proued by that that he  
goth so boldely forth on beyond them  
a denyeth the blessed body of Cryste  
it selfe in the blessed sacrament to.

And where as he not onely mocketh  
and iesteth agaynst the olde holy doc  
tours and sayntes of Chrystes ca  
tholike chyrche, but agaynste oure  
sauour hym selfe in hys holy sa  
crament to: yet the sage sad earnest  
holy mā all made of graunte, sadnes,  
and seuerpte, must hym selfe be reue  
rently reasoned with/ & may haue no

## The fyrste booke.

mocke of his, matched wyth no mery  
worde of myne in no maner wyse.

**B**ut yet lyke as yf a ryght greate  
man wolde wantonly walke a mum-  
myng, and dysguise hym selfe, and  
with nyce appareyle dyssemble his  
personage, and with a fonde visour  
hydde and couer his visage, he muste  
be content to be taunted of euery good  
felow that he meteth, as merely as  
hym selfe lyst to ieste wyth them: so  
tyll myster Maske here put of his  
maskers visour, and shewe forth his  
owne venerable visage, that I may  
se hym such an honorable personage,  
as it may become hym to saye to me  
what he lyst, and me to requyte his  
mockes with no mery worde in this  
world, but stande styll demurely and  
make hym lode curtesy agayne, I  
wyl not let in þe meane tyme, whyle  
I wote nere what he is, and whyle  
his



his wytteles wytpnge maketh men  
 wene he were a wyld geese, to be so  
 bolde and homely wyth his mayster.  
 shyp (as for as I am for hym whā  
 he playeth the blasphemouse beste)  
 to laugh yet & make mery wyth hym  
 where I se hym playe the fole.

**Y**et wyll I now lette passe his re-  
 pugnaunce, another folp of hys. for  
 yf euer he defende his folp y I haue  
 shewed you/than shall he be fayne to  
 declare his repugnaunce hym selfe.  
 And therfore I leue that poynte for  
 hym selfe, that in defendyng his folp  
 he maye shew his repugnaunce/ and  
 so for defence of a synge folp, proue  
 hym selfe thre a fole, fyrst in wy-  
 tpnge folp, secundly in wytpnge re-  
 pugnaunce, thyrldy to be so folp as he  
 as in defēce of that one folp, to bryng  
 in the tother to.

**M**akynge therfore for thys tyme

The second boke  
no lenger tale of his folpes, Whiche  
wold make myne answer ouer long  
to brynge them in all/ let vs se some  
pyece of his fruytefull exposityon.

The.iii.chappter.

**I**n the seconde lese these are his  
wordes,

- I am the bryede of lyfe, and who so come to me  
that is to saye, who so is gryffed and ioynd to me  
by fayth, shall neuer hunger, that is who so bylene  
in me is satysfied. It is sayth therfoze that stanne  
cheth this hunger and thyzke of the soule. Fayth it  
is therfoze in Cryst that fyllet our hungry hartes,  
so that we can desyre no nother yf we ones thus eate  
and drynk hym by fayth/ that is to say yf we bylene  
his fleshe and body to haue ben broken, and hys  
bloude shedde for our synnes, for tha are our sowles  
satysfied and we be iustified.

The worde of Christ good reader  
with which he begynneth, is well  
and fully fulfilled, yf it be vndersta  
den as I haue before declared, that  
is to wytte, that who so come onys  
by well workynge fayth, and perse  
uerance

The second booke 'cxviii.

neraunce therin, vnto the meate that  
is Chryste, and attayne the possessyō  
and frucion of hym in blyssse, he shall  
neuer hunger nor thyrste after.

And bysides this, dyuers good holy  
doctours expound these wordes of  
eatynge of our saupour in the blessed  
sacrament also.

**B**ut surely I byleue that it wyll  
be very harde for mayster Masket  
to veryfy the wordes of his holy ex  
posycon/ye scant of some such piece  
therof as semeth at the fyrste syghte  
well sayed as where he sayth y sayth  
so fylleth our hungry hartes, and so  
stauncheth the hunger and thirst of  
our soule, that we be satysfied.

**F**or I suppose that men are not sa  
tisfied here, neyther with faith alone,  
nor with faith and hope and cheryte  
to/ but yet they hunger and thurste  
styl. For as oure saupour sayth, Eccle. 24.  
p. v. **De**



## The tyfte boke.

De that drynketh me shall yet thyrst  
styll, & lōge sore as he drynketh hym  
in grace, so to drynke hym in glory.

**B**ut than tēpereth mayster Mas  
ker hys wordes of neuer thurstyng,  
With that that he sayth, that yf we eat  
and drynke god by fayth, we shall ne  
uer hunger nor thyrste/ But we be sa  
tisfied/ for the fayth so fylleth oure  
hungry hartys, that we can desyre  
none other thyng, yf we ones thus  
eat him & drynke hym by fayth. And  
than what it is to eat hym & drynke  
hym by fayth, he forthwith declar  
eth as forthe whole somme and ex  
posicion of fayth and sayth.

- 3) That is to say yf we byleue his fleshe and hys body  
to haue ben broken, and hys bloude shedde for our
- 3) synnes, for than are our sowles satisfied and we be
- 3) satisfied.

**N**o here you se good readers that  
he sayth that who so byleueth thys,  
here is all that nedeth. For he that  
thus

thus byleueth is iustified, and eateth  
and drynketh Cryst, and so his soule  
satisfyed/ bycause he that so eateth  
hym ones, can neuer after hunger nor  
thyrst. And Why? for he can desyre  
none other thyng

**C**hryste I Wene that all menne are  
not agreed, that he y longeth for none  
other thing, is not a thurst/ if he long  
styl for more of the same. for if a  
man drynke appnt of ale/though he  
foude hym selfe so well content ther-  
with, that he do not desyre neyther  
bere, wyne nor water/ yet if his appe-  
tyte be not so fully satisfied, but that  
he wold fayne of the same ale, drynk  
a quarte more, some man wolde saye  
he were a drye soule & were a thyrste  
agayne.

**B**ut now yf this man ment any  
good in this mater, and wolde saye y  
who so so eateth god as he hath hym  
well

## The secunde boke

Well incorporated in hym, shall so haue his hunger and his thurst slaked, that he shall not hunger and thurst after the pleasure of hys body, nor after the goodes & riches, nor after the pompe and pryde of this Wretched Worlde: I wolde haue suffered hym go forth with his expositiō, and not haue interrupted it. And yet it coulde not (ye Wote Well) haue Well & fully serued for the texte, syth the texte is, he shall neuer hunger nor thurst, which signyfeth a takynge adwaye of desyre and longynge. And by this expositiō though there be taken adwaye the desyre & longynge for other thinges / yet remaineth there a desyre and longynge for more and more of the same.

¶ But yet I wolde as I say haue lette it passe by and wyke therat, yf he ment none harme therein. But  
now



now cometh he after and declareth  
 by ensample, what he meneth by this  
 his sayenge, that he that eateth and  
 drynketh god by byfeupnge that he  
 dyed for our synnes, shall thirst and  
 hunger for none other. For he sayth,  
 He shall despyze none other, he shal not seke by nyght  
 to loue another byfoze whome he wolde lye by  
 grete, he shall not runne wanderyng here and there  
 to seke dede stockes and stones.

¶ So good readers here is the ende of  
 all thys holy manys purpose / for  
 which he draweth y word of Cryst  
 from the very thyng that Cryst prin-  
 cypally spake of, vnto another spiry-  
 tuall vnderstandyng, in turnyng the  
 meate that Cryst spake of, that is to  
 wytte the meate of his owne blessed  
 person, his godhed, and his manhed  
 bothe, in to the meate of fayth, to the  
 entet that vnder the pretexte of pray-  
 syng y trew fayth, he myght byng in  
 stilly his very false wreched heresies,  
 by

## The second booke

By Whiche he wolde haue no prayoure  
made vnto sayntes, nor theyr pilgry  
images sought, nor honour done them  
at theyr images.

**I**t is euident and playne that our  
sauour ment in this place to speke  
vnto the Jewes, neyther agaynste  
images nor sayntes / But rather a  
gaynste the sensuall appetyte & they  
had to the fyllynge of theyr belyes  
With bodily meate / the inordinate de  
spyre wherof made them the lesse apte  
and mete for spiritual fode. And ther  
fore he bode them that they sholde  
lesse care for that peryschable meate,  
and labour and Dure to Wyne faith  
by prayoure, and by faith to come to  
hym. And bycause they so myche ha  
ted and fered hunger and thurst, he  
wolde geue them hym selfe for theyr  
meate his very fleshe and bloude, ve  
rily here to eat, not deade but quicke  
With

The secund boke. cxx.

With soule and godhed therewith in  
this worlde / Whiche yf they wolde  
well eate here, with a well drynking  
saith, he wolde geue them the same,  
so in another worlde, that than shold  
they neuer haue thurst nor hunger  
after.

¶ And he ment not that they sholde  
neuer whan they had ones receyued  
hym, thurst nor hunger after in this  
present worlde / in whiche byside that  
they must bothe hunger and thurst,  
or elles be euer eatyng and drynkyng  
to preuent theyr hunger and thurst,  
by syde this I saye they shall hunger  
and thurst styll after god, yf they be  
good.

¶ Now yf men wyll saye that the  
payne of that hunger and thurst is  
take away with hope, which greatly  
gladeth the harte: surely they that  
neither hunger nor thirst for heuyn,  
nor



## The secunde boke.

nor care how longe they be thense so  
that they maye make mery herte the  
whyle, and yet haue an hope that they  
shal haue heuē to whā they go hens,  
they fele in theyr faynt hope neyther  
great pleasure nor payn. But he that  
hopeth well of heuen, and not onely  
hopeth after it, but also fore thyrteth  
**Psalm .1.** for it, as dyd saynt Doule whan he  
sayd I longe to be dyssolued, that is  
to haue my soule losed and departed  
fro my body and to be wryth Cypste/  
such a man so, as he findeth pleasure  
in his hope, so fyndeth he payne in the  
**Prouer. 13** delaye of his hope. for as Salamon  
sayth. The hope that is dyffered and  
delayed, payneth and afflycteth the  
soule. But whan men shall with del  
eatynge of thys meate of Chrystes  
blessed person, make the meate to eat  
it, and shall eat it by very fruiyon  
in heuyn / than all though they shall  
neuer

The seconde booke: cxxi.

neuer be fastidpouse or Wery therof,  
 But as they shall euer haue it, so shall  
 euer desyre it (so that of þ state maye  
 be sayd also, he that drynketh me shal  
 yet thyrste) yet bpcause they shall  
 not onely alwaye desyre it, but also  
 alwaye haue it, and so by the conty-  
 nuall euerlastyng hauptge therof  
 theyr euerlastyng desyre euerlasting-  
 ly fulfyllied, theyr desyre shall euer  
 be wythout any grefe and payne, &  
 euer full of euerlastyng pleasure/  
 so that of þ state onely the prophete  
 Dauid sayth: I shalbe faciate or sa- Psalm. 16.  
 tyssied, whan thy glory shall appere.  
 ¶ And this ment here our sauoure  
 Chryste/and not that a man shall by  
 his fayth be fully satysfyed in this  
 Wretched worlde, and neuer hunger  
 nor thyrste after here, as master  
 Maske maketh here by his exposi-  
 cyon, in turnyng þ saturyte of heuyn  
 q. into

## The seconde booke

into a satyrp<sup>e</sup> in this lyfe / and turnynge the very meate of Chyestes blessed person, into the onely blypse of Chyestes bytter passyon / & than bryngeth all in conclusyon to thauansynge of his heresye agaynst the blessed sayntes / as though Chyeste in those wordes hadde ment to speke agaynst the honourynge of his sayntes;

**Math. 29** Wherwith he was so well content, & he promysed saynt Mary Magdalen a perpetuall honour in erth, for her deuocyon towarde hym in bestowynge her costely glasse of oyntment vppon hym / and promysed his **Math. 19** twelue apostles the honour of .xii. seates, to sytte with hym in iudgemēt vppon the worlde, for the dyshonour and penury that they sholde sustayne for hym before in the worlde.



## The .iiii. chappter.

**A**nd se nowde good reader also;  
howe myche pestylent popson  
mapster Masket hath in thys  
ppeece of his expospepon put here, by  
this one syllable onys.

**F**or it is not inough to hym to say;  
that who so eate Chyrste by fayth  
shall neuer hunger (whiche wordes  
he myghte expoune by perseuerance  
and abydyng styll wyth hym after  
his onys compynge to hym, as Cryst  
meneth by his) but he sayth who so  
come to hym by fayth onys, he shall  
neuer hunger nor thyrst. And yet this  
worde onys, is not there in the texte  
of Crystes wordes, but added by  
mapster Masket in his glose.

**A**nd yet if mapster Masket were  
a good catholpyke man, I wolde not  
myche marke hys worde, onys.

q. ii. But

## The seconde booke

But syth he sheweth hym selfe wel,  
that he is of mayster Tyndals secte,  
or is peradventure mayster Tynde-  
wale hym selfe, one of whose false  
hereses is, that who so haue ones þ  
sayth can neuer after fall therfrom,  
nor neuer fall after into dedly synne:  
therfore I can not let mayster Mas-  
ters onys, thys onys passe vnmar-  
kyd by me, by whiche he sayth / that  
who so come onys to Crist by faith,  
that is to say sayth he, who so byleue  
onys that Crist suffered hys passion  
for our synnes, he shall neuer hunger  
nor thyrste / But that, is he sayth to be  
vnderstanden that he shall neuer af-  
ter desyre none other.

But now wolde I wyte of may-  
ster Masters onys agayne, what he  
meaneth by this worde none other.

If he meane that no man that onys  
byleueth that Criste suffred passyō  
for vs

The seconde boke cxxxix.

for vs, shall after at any tyme desyre  
 any other sauour, bpsydē þ he sayth  
 one false herespe in that word onys.  
 (for that sayth maye be onys hadde  
 and afterwarde loste agayne, as te-  
 styfye not onely all holy doctours &  
 the catholyke sayth, but the playne  
 scripture to) he hath in those wordes  
 I saie bpsydē that false herespe, a  
 very false wply folp. for the catho-  
 lyke chyrche of chrystendome whych  
 he to wcheth in prayenge to sayntes &  
 goynge in pylgrymages, do seke no  
 saynt as theyr sauour / but onely as  
 them whom theyr sauour loueth, &  
 whose intercessyon and prayour for  
 them he wpybe content to here, and  
 whō for his sake he wold they sholde  
 honour, & whom whyle for his sake  
 they do honour, the honour that is  
 done them for his sake, specially re-  
 doondeth to hym selfe / as hym selfe  
 q. iii. sayth

Hebze .6.  
 Roma. 11.  
 1. Cor. 10



## The seconde boke

Luc. 10

saith, he that hereth them hereth him;  
and he that dyspyseth them dyspyseth  
hym, and in lyke wyse he that wur-  
shippeth them for his sake wurshyp-  
peth hym.

**N**ow yf mayster Maskeer wyll  
say that by these wordes, who so onys  
byleueth that Chyriste dyed for vs,  
shall neuer after desyre none other:  
he meneth that he shall so mynde and  
desyre euer after onely Chyrist, that  
he shall not hunger nor thyrst nor des-  
yre after that any other thyng but  
god. Than sayth mayster Maskeer in  
this boke of his, asketh me so many  
questyons, and saith so often, I aske  
mayster More this: mayster Mas-  
keer muste of reason geue M. More  
leue to aske Mayster maskeer some  
questyons agayne.

**N**owe myghte I aske hym yf he  
well, whither he that hath had onys  
the

that bypse, sholde neuer after in  
suche wyse be an hungred, that he  
sholde desyre his dyner. But than  
Wold mayster masker cal me maister  
Mokke, & say that it were but a scof-  
fynge questyon. And yet out of all  
questyon that same scoffing questyon  
Wold quyte ouerthro to his earnest ex-  
posycyō. But now bycause I Wyl  
not angre hym, I Wyl lette that scof-  
fynge question go, & I Wyl aske hym  
now another maner thyng: a thyng  
of þe wayght & grauite, that it wapeþ  
some so Wyls downe vnto þe depe pyt  
of hell. For ys mayster masker be  
mayster Tyndale, than Wyl I aske  
hym whither he be yng a preste, desy-  
red none other thyng but onely god,  
Whan synners þe he sayd he had onys  
that bypse, he hath be yng a preste  
brokē his promyse made onys to god  
& gone ofter than onys a Woyng.

q.iiii. And

The seconde booke

**A**nd yf mayster Masket be mayster George Jop/than wold I aske hym whither that after that hys wyfe onys hadde, he despyred nothyng but god, whan beyng a prest he brake his promyse to god / and wedded a wydowe, and by such weddryng neuer made her wyfe, but made her a prestys harlotte.

**I**f mayster Masket be neyther of these twayn, yet syth what so euer he be, he is a dyscypyle of Luther and freere Dysshyn both ( as contraryouse as they be both eche of them to other ) I shall aske hym than, whither bothe his maysters beyng both professed scerps, and haupng bothe vowed perpetuall chastyte to god, dyd after that fayth onys had, neuer after desyre any other thyng but onely god, not than whan they brake bothe theyr solemne vowes made  
Unto



Into god, and ran out of respayone  
 and Wedded, the tene a single Woma,  
 the tother a nonne, and made theym  
 fterys harlottes bothe: dyd not than  
 fterre Luther and fterre Duspkyr  
 bothe contrary to mayster Maskers  
 Wordes, desyre another, and eche of  
 them go seke by nyght to loue ano-  
 ther, byfore Whom he wolde lay his  
 greyfe: What answer shal mayster  
 Masker make. More to thys: he  
 muste eyther confesse agaynste hys  
 owne expositioun, that after that by-  
 lyfe had onys, his owne maysters  
 the archeretykes them selfe, thyrsted  
 in the desyre of some other thyng be-  
 syde god, or els muste he fall to blas-  
 phemy and call a fterys harlot god,  
 or saye that for goddys sake they  
 Wedded, and than for hys sake they  
 Wedded agaynste hys wylle, or elles  
 afferme finally that the maysters of  
 q.v. hys

## The seconde boke

hys sayth had neuer the faith yet, not  
the selfe same faith that they teche.  
And why sholde any man than be so  
madde to geue eare to suche herety-  
kes, & belyue thei: faithlesse talysse

### The .v. chapter.

**N**ow handelynge hys exposy-  
cion and his doctryne of faith  
not onely thus falsely but also thus  
folysshely, so, as ye do now perceyue  
yet as though he hadde wonderfull  
wysely declared some hygh heuenly  
mysteres that neuer man had herde  
of before, in þ fourth lese he boستeth  
his great cunnynge in cōparyson of  
myne and sayth.

Had mayster moze haue vnderstanden thys shorte  
sentence, who so belyue in me hath lyfe euerlastyng,  
and knowen what Paule with the other Apostles  
preched, especyally Paule beyng a yere & an halfe  
amonge the Corinthys, determynyng not neyther  
presumpnge, not to haue knowen any other thyng  
to be preched them (as hym selfe sayth) then Iesus  
Criste, and that he was crucyfied: had M. Moze  
vnderstoden this point, he sholde neuer thus haue  
blasphemed Criste and his suffycient scriptures,  
neyther

apostles haue so bespced his euangelystes and holy apostles, as to sape they wrote not all thynges necessarye for our saluacion, but lefte out thynges of necessitye to be byleued/ makynge goddes holy testament insufficyent and imperfyte, for he reueled vnto our fathers, wrote these sonys by Moyses and then by his prophetes, and at the laste wrote bothe by his holy euangelystes and apostles to. But turne we to Hobb agayne and let Hobb mocke fyrst & lye to.

**H**ad maister Maske vnderstanden the selfe same shorte sentence of Cryste y he speketh of, & had maister maske well vnderstanden also the tother shorte sentence of saynt Poule y he now to dwelth/ & after those two textes well vnderstanden, had looked vpon his owne boke agayne: he wold rather haue eaten his owne boke but yf he be shamelesse, than euer haue let any man se his false folys for shame. For fyrst as for the fyrst text to dwelthng the brede & the bylyef, his false & folysch handelyng ye perceyue more than playn, in y he sayth it is nothyng but fayth, where Cryste sayth it is hym selfe.

Now



## The seconde boke

**N**ow the place that he toucheth  
of saynt Doule in hys fyrste pyste  
to the Corynthyes, I meruayle me  
mych to se the madnesse of this Mas  
ker, that bryngeth it forth for his pur  
pose here. for as you se, he meneth  
to make men wene, that by that place  
it were proued agaynst my confuta  
cyon, that thapostles left no necessa  
ry thyng vnderyten.

**N**ow of any other apostle ye se  
well he bryngeth not one worde for  
y purpose of his, nor of saynt Doule  
neyther, but this one place / whiche  
place syth he bryngeth forth for the  
profe of theyr heresye, that there is  
nothyng necessaryly to be beleued  
but yf it may be proued by playne and  
euydent scripture: it appereth playn  
that mayster Maser there mysse ta  
keth saynt Doule, and weneeth that  
he preched nothyng to them of Crist  
But

But onely hys passyon. for elles he myghte not withstande the wordes of that place, preche to them dyuerse thynges of Cryst by mouth, & leue it with them by tradycion without wytyng to, whych neyther hym selfe nor none of his felowes neuer wrote any tyme after. And of trowth so he dyd, as I haue proued at length in my worke of Tyndals confutation. Of whiche thynges one is amonge dyuerse other, the puttyng of the water with the wyne in þe chalyce whych thyng Cryste dyd at his maundy. Whan he dyd institute the blessed sacramēt / and after he taught the order therof to saynt Poule hym selfe by his owne holy mouth / and saint Poule so taught it agayne to þe Corynthyens by mouth, and lefte it them fyrste by tradycion without any wytyng at all. And whan he wrote  
Vnto

## The sec onde boke

Unto the after Ward therof, he Wrote  
it rather (as it Well appereth) Vppon  
a certayne occasyon to put them in re  
membraunce of theyr de Wty in doyng  
de W ruerence to it, bpcause it is the  
Very blessed Body of god, than in that  
place to teche them the mater and the  
foure of consecratyng the sacramēt.  
For he had taught them that myche  
more fully before by mouth, than he  
doth there by that Wrytyng. For as  
ye Wote Well though he tell the there  
What it is Whan they drynke it, that is  
to Wyt the bloude of our soide: yet he  
tellieth them not there Wherof they  
shall consecrate it. For he neyther nameth  
Wyne nor Water. And yet sayth  
in the ende that at hys commynge to  
them agayne, he Wyl set an order in  
all other thynges. And Where Wyl  
mayster Maister shew me all those  
thinge Wryte, & proue it to be al those

But



But here you se how madly master Maskeer vnderstandeth y<sup>e</sup> place of saynt Doule, whan he taketh it in that wyse, that he wold thereby proue vs that we were bounden to belyue no more but that Christ dyed for vs. And of trouth you se that speaking of fayth byfore, this is his very conclusyon. In whych whan I redde it and confuted it here now before: yet marked I not therein so myche as I do now. for though he sayed there, yf we onys eate hym and drynke hym by faith, that is to saye: yf we belyue his flesshe and body to haue bene broken, and his blood shedde for our synnes, than are our soules satysfied and we be iustified: I marked not as I say that he ment so madly as all men maye now se he meneth, that is to wytte that men be bounden to belyue nothyng elsse, but that Christ was crucified and dyed for our synnes. Maister maskeer maketh vs a pretty short crede. now.

But

## The seconde booke

1. Corin. 2

**B**ut that he thus meneth in dede,  
he now declareth playnely, whan he  
wolde proue agaynste me that no ne-  
cessary thyng was lefte unwyten,  
by those wordes of saynt Poule by  
which he wyrteth to the Corinthyres,  
that he preched nothyng amonge  
them but Iesus Christe and that he  
was crucyfied.

**A**nd as mayster Masket mysse  
vnderstandeth those wordes of saint  
Poule: so I perceyue that longe be-  
fore mayster Masket was borne,  
there were some suche other folys  
that mysse toke those wordes after y  
same sonde fasshyon than / and ther-  
fore affermed y aduowtry was no  
dedely synne / as these folyshe folke  
afferme now y it is no dedely synne  
for a frete to wedde a nonne. And  
there argumēt was that yf aduowtry  
had ben dedely synne, saynt Poule  
wold

Wolde haue preched that poynt vnto  
the Corynthyens. But he preched as  
hym self sayth in his ppstle nothyng  
vnto them but Chyyst and hym crucy-  
fied/and theruppon they conclu-  
ded y auowtry was no dedely synne.

¶ But saynt Austayne answereth  
those folys and thys sole to, that he  
preched not onely Chyestes crucy-  
fxyon. For than had he lefte his re-  
surreccyon vnpredched, and his ascen-  
cion to, which both we be bounden as  
well to byleue as his crucyfxyon, &  
many other thynges mo besyde. And  
therefore as saynt Austayne sayth to  
preche Chyeste, is to preche bothe  
euery thyng that we must be boude  
to byleue, and also euery thyng that  
we muste be bounden to do to come  
to Chyeste. And not as those folys &  
this sole techeth, that we be iustified  
yf we byleue no more but onely that

l. Chyyst



## The seconde booke.

Chryste Was crucified and dyed for  
our synns.

¶ And whan mayster Maske saith  
þ by affermyng any necessary pointe  
to be lefte vnderyten in the scripture  
I make goddes holy testament insuf-  
fycient and vnperfyte, for all that it  
was fyrst reueled vnto our fathers,  
and este deryten by Moyses, & than  
by his prophetes, and at laste deryten  
bothe by his holy euangelystes and  
apostles to: to this I saye that gods  
des testament is not insuffycient nor  
imperfyte, though some necessary  
thynges be lefte out of the derytyng.  
For I say that his testament is not  
the derytyng onely, but all the whole  
thyng reueled by god vnto his chry-  
che, and restyng and remaynyng  
therin, parte in derytyng and parte  
without derytyng styll, as it was all  
together fyrst without wytyng geue.

And

The seconde booke cxxx.

And se now good readers the wytte  
of mapster Maske in this worde of  
his. for yf I make the testament of  
god vnperfyt and insuffycient, by  
cause I saue y some necessary poin-  
tes therof be not yet wyten: dothe  
not he good readers say and afferme  
therby, that it was all together vn-  
perfyte & vsufficient, all the whyle  
that god taughte it hym selfe by his  
owne reuelacyon of spyrte, and that  
our sauour taughte it hym selfe by  
his own blessed mouth, tylt Moyses  
and the prophet & thapostles wrote  
it wyth the penne?

¶ And whan so euer that mapster  
Maske is able to proue that al these  
thynges whiche we be bounden to be-  
leue more than that Chryst dyed for  
our synns, are so fully wyten by  
Chrystes apostles, that they lefte  
none of them all vndyten: whan he  
c.ii. shall

## The seconde booke.

shalt haue proued thys, let hym than  
come hardely and byd maister More  
mocke on and lye on to. But nowe  
whyle he sayeth so, so farre out of  
season: whyle my worke of Tyns  
dalys confutycyon hath proued my  
parte so playnely, that neyther hym  
selfe nor all the heretikes of them all  
shall well auoide it whyle they lyue:  
now may mayster More be holde to  
byd maister masker go mocke on and  
lye on to.

¶ And thys maye I nowe saye to  
mayster masker the more boldely,  
syth you se that he vnderstandeth not,  
or ellys wplyngly mysconstreweyth  
the place of thapostle that he byn-  
geth forth hym selfe, a saynt Iohnes  
gospell to, and wolde make vs wene  
that it were inough to saluacyon, to  
byleue no more but that Christ was  
crucifyed for our synnys. And than  
sholde



sholde we not nede in dede to byleue  
that we sholde do penaunce for our  
synns our selfe, nor to byleue the  
presence of Christ in the blessed sa-  
crament neyther. Whych poynnt they  
wolde haue now taken for indysse-  
rent, and many necessary pointes mo.  
Wherof mayster masker wolde take  
awape the necessyte, bycause saynte  
Doule sayth he preched nothyng to  
the Corynthies but Christ and hym  
to be crucyfyed. Which argument of  
mayster masker were not euyn very  
stronge, all though saynt Doule had  
at that tyme preched them nothyng  
elles, bycause he myght than haue  
bygonne wyth that, and preche them  
many mo thynges after, or sende it  
vnto them by wrytyng.

¶ But now we wolde I fayne that  
mayster masker hadde gone a lytell  
further in the same pyste. For euyn

## The seconde booke.

Within thre synes after it foloweth;  
» My prechynge was not among you  
» in perswasible wordes of mannes  
» wysdome.

**T**hese wordes I saye not agaynst  
master Masket / for he kepeth hym  
selfe sure inough for that poynt, and  
is ware well inough that he speke no  
perswasible wordes of mannes wyse  
dome. But than sayth saynt Doule  
» ferther. But my prechynge was a-  
» monge you in shewyng of spyryt and  
» of power, to the intent that your fayth  
» shold not be in the wysdome of men,  
» but in the power of god.

**H**ere maye master Masket se  
that saynt Doule because he taught  
straunge doctryne, proued his doc-  
trine not by subtyll philosophycall  
reasonyng, nor by rethorike & goodly  
freshe eloquence, but by myracles &  
the myghty hand of god.

Now

**N**owe yf mayster Masket ther-  
fore wylbe byleued/reason is that he  
do as saynte Poule dyd, syth he tea-  
cheth as harde thynges & as straunge  
to chryste men, and as farre agaynst  
the christen sayth as saynte Poule &  
the other apostles taughte eyther  
Jewes or Paynyms, thynges hard  
and straunge & farre from y fashyon  
of theyr false persuasion.

**F**or settinge asyde all the whole  
hepe of his other herespes: this one  
that he setteth forth in this pestilent  
booke of his, agaynste our sauyour  
hym selfe in the blessed sacrament, is  
as straunge and as execrable in all  
good chrysten eares, and euer hath  
ben synnys Chrystes dayes, as euer  
was the prechynge of Chrystes god-  
hed amonge y gentyls or y Jewes  
eyther. And therefore yf he wyl loke  
to be byleued as saynt Poule was:



## The seconde booke.

reasō is that he do myracles as saint  
Doule dyd.

**I**f he saye that he nedeth not, for  
he proueth his doctrine by scripture:  
thereto fyrst we saye and saye trew, &  
in his so sayeng he speth. And by syde  
that we saye that though he proued  
his doctryne by scripture in dede:  
yet syth it semeth to the whole chry-  
sten nacyns, that the scripture pro-  
ueth not his parte but the contrary,  
and so haue thought so longe / ther-  
fore as our sauyour hym selfe and  
his apostles after hym, whych by the  
scripture proued theyr parte very  
truely to the Jewes, dyd yet for all  
that proue the trewth of theyr such  
exposcyon by myracles: so muste  
master master proue his expositiōs  
by myracles to be trewe. For ellys  
syth our sauyour though he wolde  
not wylke myracles at euery man-  
nes

nes bydding, sayd yet of the Jewes, John. 11  
that yf hym self had not done among  
them suche wurkes as no man elles  
had done, theyr infydelyte sholde not  
haue ben imputed vnto them: We  
maye well be bolde to say to mayster  
maske, that excepte he wurke myra-  
cles to, he canne of reason blame no  
man, that in the expocyon of holy  
scrypture beleueth better all the olde  
holy doctours and sayntes, and all  
the hole catholyke chyrche than hym.  
¶ And therfore whyle mayster mas-  
ke wolde seme to play saynt Poule  
& be an apostle here, to teche englyshe  
men a new faith as saynt Poule dyd  
the Corynthyens/ and than techynge  
thyng as straunge & as vncredyble  
to chursten men, as his were to the  
Paynims, & can not do myracles for  
his doctrine as saynt Poule dyd for  
his/ but hath against him for our part  
L. V.      such

## The seconde booke.

suche a multitude of myracles, that  
for the profe of any one thynge there  
were neuer sbe wed so many / & whan  
maister Maske in stede of myracles  
proueth his exposicions of scripture  
so folyshe hym self and so false, that  
to suche as marke hym well he maye  
surely seme to mene nothyng elsys  
but to mokke : We may go forth in the  
mater, and let mapster Maske yet  
agayne mokke on styll and lye on to.

## The .v. chapter.

**I**n the thyrde lefe thus he sayth,  
And the cause of thys your blyndenesse is (I  
wyl not say ouer hardly to you) that the fa-  
ther hath not drawen you into the knowlege of me  
oz elsys ye had receyued me. For all that the father  
geueth me must come to me.

**M**apster maskers exposcyon of  
these wordes (I wyl not saye ouer  
hardely to hym) is I promyse you  
good readers Very bare, and lefte of  
so shorte



The seconde booke. cxxxiii.

so shortely, and hādeled so slenderly,  
that his owne frendes coude here  
scant thynke any other, thā that leuer  
than he wold say hardely to y<sup>e</sup> Jewes  
charge the faulte of theyr owne infi-  
delityte, he had leuer say it in the necke  
of the father of heuen, & there leue it.

¶ Those wordes and all the word  
of Cryst, in whiche is any hardnesse,  
his exposityon so smotherly walketh  
ouer them, that he gyueth no lighte  
vnto the vnderstandynge of them no  
more than yf he neuer touched them.

¶ The bretherne can not here that  
my writynge is so longe. But surely  
it is no maystry for a man to be short,  
that can fynde in his harte to do as  
mayster masker dothe, leue all the  
harde places vndeclared.

¶ For he no where stycketh but vpon  
the places, in whiche he falsely  
laboureth by the colour of his exposi-  
cyon

## The seconde booke.

upon of a spirytual eatyng by fayth  
to hyde and withdraue the very sy-  
terall trewth and the very fayth in  
dede, by whiche, our sauour teacheth  
vs to beleue, that the thyng whych  
in the blessed sacrament we spirytu-  
ally muste eat and bodyly bothe, is  
his owne very flesshe in dede.

## The. vii. chapyter.

**I**n the ende of the fourth lese he  
expouneth these wordes of Crist,  
And this is mye fleshe, whiche I shall geue for the lyfe of the  
worlde. And for as myche as at those  
wordes spectrally bygynneth bytween  
hym and me the waye to parte in  
the wayne, and he to go the one and I  
the tother, he drawyng it all to that  
poynt as though Christ there began  
to shew them none other thyng of  
his

his flesshe, but the geuyng it vppon  
the crosse, and that he nothynge in all  
those wordes ment to tell them of the  
geuyng of his flesshe to eate, that he  
gyueth in the blessed sacrament / and  
I there expownyng it that he there  
tellet them of bothe, but specyally  
of the geuyng of his flesshe to be  
eaten, whych he gyueth in the bles-  
sed sacrament: therfore at those wor-  
des good readers begynne to take  
specyall good hede to mayster Mas-  
ters fyngetes. for there he specyally  
begynneth to playe a mummers cast  
with his false dice. And therfore con-  
ferre his exposycyon vpon the same  
wordes wyth myne, and than shal ye  
byd hym caste agayne, for that caste  
goth for nought.



The seconde booke.

The .vii. chapter.

**I**n the fyfthe lefe thus he sayth;  
No meruayle was it though these flesshely  
Iewes abhorred the bodyly eatynge of Chry-  
stes fleshe, albe it our flesshely pappes beynge of the  
Iewes carnall oppnyon, yet abhorre it not.

August. in  
enarra. in  
psalm, 98.

**W**hat thynge more false, more  
folyshe, or more blasphemouse could  
any brute beste say than this? For the  
Iewes had an opinion that he wold  
haue them eate his fleshe in the very  
forme of fleshe/and (as saynte Au-  
stayne sayth) they thought they shod  
eate it dede cutte out in gobbettes as  
shepys fleshe is in the shamellys.  
And now is not mayster masker as  
shamed to rayle vppon all good chry-  
sten people vnder the name of papp-  
stes, and saye that they be all of the  
Iewes carnall opinion. Doth any  
man that receyueth the blessed sacra-  
ment, thynke (as y<sup>e</sup> Iewes thought)  
that the fleshe of Chryste that he re-  
ceyueth.

cepueth, is in forme of fleshe, cut out  
in gobbettes as shepps fleshe is sold  
in the shammells, and not in forme of  
brede: If mayster masker were  
now bare faced hym selfe, he were  
wonderfull shamelesse yf he coulde  
endure to loke any man in the face  
for shame.

Now as this was good readers  
wryten (as you se) moste falsely that  
he sayth we be of the Jewes opiniõ:  
so where he sayth y we abhorre not  
to eat Chrystes fleshe in the sacra-  
ment/that is yet wryten ye se well  
as folpshly.

For the wyse goodnes of god hath  
as the olde holy doctours declare, ge-  
uyn vs his fleshe not in forme of  
flessh, but in forme of brede, bycause  
we sholde not abhorre it. And there-  
fore what horryble syghte seeth thys  
fole in y blessed sacramēt, for whiche  
he sholde

## The seconde booke.

He sholde abhorre to receyue it.

But where was there euer a more blasphemouse bestely worde spoken, than this frantye fole speker here: y mocketh and capleth vpon all good chrysten people in this .xv. C. yere. bcause they do not abhorre to receyue the blessed body of Cryste in such wyse geuen vs by Chryste, that no creature can abhorre it, but eyther deuils or deuils felowes heretikes

## The .ix. chapyter.

**T**han sayeth master Maske  
ferther in the same place,

Neither cease they dayely to crucifye and offre vpon Chryst agayne, whiche was onys for enes and all, offred vpon as Poule testifyeth Hebre. 9.

**N**o what lewd boldenes it geueth,  
Whan a man maye walke about in a  
vysor vnknowen: Master maske  
careth not what he sayeth whyle hys  
vysor of dysymulacyon is on, that  
men



The seconde booke. cxxxviii.

men knowe hym not. for who sayth  
that Christ is dayly new crucified:  
Trouth it is that the chyrche sayth  
that Christ is at y<sup>e</sup> altar every daye  
offered, his owne blessed body in the  
sacrament. This of trouth the chyrch  
sayth, and that Christe is our dayly  
sacrifice. But no man sayth that he  
is dayly crucified of new, and dayly  
put to new payne. But as he was  
onyce crucified and killed & offered  
on the crosse, so is that one deeth obla-  
cion and sacrifice dayly represented,  
by the selfe same body & onely quicke  
sacrifice and oblacion that god hath  
lefte vnto his new christen chyrche,  
in steade of all the manyfold sacrifices  
and oblacions of his olde syna-  
goge the Jewes. And that ye maye  
knowe & I sayne you not fantasies:  
saynt Crisostom declareth it very  
playnely, whose wordes are these.

f. What

The second e booke

2521506  
Rom. 17  
in epist.  
ad Heb.

What is that than that we do: Do  
not we offre dayly: yea forsooth. But  
we do it in remembrance of hys deeth.  
And thys hoolle is one hoolle & not  
many. How is it one hoolle and not  
many: For bycause that hoolle was  
onys offered, and was offered into  
holiest tabernacle, and this sacryfice  
is a copie or example of that. we offer  
alwaye the selfe same. For we offre  
not now one lambe, & to morow ano-  
ther, but stil the same. This sacryfice  
therefore is one. For ellys bycause it  
is offered in many places at ones / are  
there many Christes may be cryd. For  
it is but one Crist every where, being  
bothe here hole, & there hole one body  
For in lyke maner as he that is offe-  
red every where, is but one body and  
not many bodies: so it is also but one  
sacryfice. And he is our byshop that  
offers the hoolle that clenseth us.  
we offre now also the same hoolle  
whych was than offered, and can not

The seconde booke: ccccviil.

be consumed. And thys that we do, is  
done in remembraunce of that that  
was done. For (he sayth) do ye thys in  
remembraunce of me. It is none other  
sacrifyce/as it is none other byshop  
but alwaye we do the same, or rather  
we make a remembraunce of that  
same sacrifyce.

¶ What wordes can there be cleer,  
to proue mayster Masket a very  
fonde blasphemouse mocker thanne  
these: by whiche this holy doctour  
saynt Crysostome, agaynst mayster  
Masket mockynge here the masse,  
declareth his false folly clerely. And  
not onely sheweth that it is a sacrifice  
and an oblaccon: But also sheweth  
that it is the dayly representacō of  
same offeryng & sacrificyng, by which  
he was sacrificyd & offred vpon the  
crosse. And yet to stoppe maister mas  
kers mouth in þe hole mater: he shew  
eth þe this oblacō, this blessed sacrifice  
i.ii. the



## The seconde booke

the sacrament of the altar, is all one oblacpon, all one hoste, though it be offered at onys in neuer so many places. And he sheweth also, that it is the very self same body that was offered on the crosse. And that in thys sacrifice of offeringe by the selfe same body in the masse, we folow the same pte, as a copy is written after a booke, and do represent the selfe same sacrifice, by which Christ the very self same body was sacrificed on the crosse.

¶ So we can mayster Master be more playnely confuted and confounded, than saynt Chrysostom here confoundeth hym, upon the occasion of this folyshe blasphemouse iesting of his. Wyth whiche he reareth agaynste the church, and sayth that it teacheth not dauely to receyve Christ as though the church at this day did  
put

The seconde boke cxxxix.

put Chyſt to ne w payne, bycauſe his  
deth is represented in the maſſe, and  
of his goodnes his very bleſſed body  
offered vpon dayly a ſwete ſacrifyce  
for our ſynners.

Gracian alſo receyvethe in þe decrees  
for our purpoſe in euery poynt, as ef-  
fectuall wordes of ſaynt Ambroſe  
de conſecrat. diſtinctione 2. cap. In  
Chryſto ſemel.

ſaynt Auſtyn alſo in the. xvi. Augu. lib.  
16. de ciui-  
tate dei.  
booke de ciuitate dei, ſayth of the holy  
maſſe in this wyſe.

That ſacrifyce is ſucceded into the  
place of all thoſe ſacrifyces of the old  
lawe, whyche ſacrifyces were offered  
for a ſhadow of the thyng to come.  
And for þe cauſe alſo we knowe that  
voyce in the. cxxxix. pſalme, the prophe-  
cie of our medyatour Chryſte, where  
he ſayth, Sacrifyce & oblacyon thou  
woldeſt not haue, but the body thou  
haſt perſpyced me. For in the ſtede of

f.iii.

all

## The feconde booke

all those sacryfices and oblacions,  
his body is offered and mynistréd vnto  
to them that wylbe part takers of it.

What speke I of saynt Crysto-  
stome and saynt Austayne, all the old  
holy doctours and sayntes of chryste  
chyrche, without any excepcion, were  
euer more clere in thys point that  
mapster Waster here now denyeth  
and thus iesteth on, that the blessed sa-  
crament in the masse is a sacryfice &  
an oblacyon.

And this can not mapster Was-  
ter hym selfe denye. For his owne  
fyrste mapster Martyn Luther, the  
late Well sprynge of all this flode of  
heresyes, in hys pestylent booke of  
Babilonica, puttynge forth this here-  
sie that mapster Waster to day doth  
here, & the blessed sacramēt in þe masse  
is no sacrifice, nor none oblacid, obie-  
tecth agaynst hym selfe & saith thus.

Now



Martiane  
Luther in  
capt. 6. 6. 6.

Now muste we take awaye another  
occasion of ruyne, that is that the  
masse is every where byleued to be a  
sacryfyce, that is offered vnto god.  
And so; that oppniō, sēmen to sōwne  
the canon of the masse, where it is  
sayd, these gyftes, these holy sacryfy-  
ces, this oblacyn and offrynge. And  
therfore is Chyste called the hoste o;  
sacryfyce of the swter. Than cometh  
there also on this parte the sayenges  
o; sentences of the holy fathers and  
than so many examples.

Agaynst all these thynges bycause  
they be very fastely receiued, we must  
very constantely obiecte the wordes  
a ensample of Chyste at his maūdy.

And after ward he sayth agayne,  
what shall we say than to the canon  
of the masse and to the sayenges of  
the olde holy doctours and sayntes;

I say that yf we haue nothyng e llyp  
to say: let vs yet rather denye them  
all, than graunte that the masse shold

## The seconde booke

» be any good worke oz any sacryfice,  
» leste we sholde denye the worde of  
» Cryste, and cast downe sayth & masse  
» and all.

**T**hus you se good readers that  
Luther hym selfe confesseth, that in  
thys herespe agaynste the sacryfice  
and oblacpon of the masse, whych  
mayster Maskeer with two other he-  
respes to, bryngeth here forth now,  
the olde holy doctours and sayntes  
are agaynst hym / and than were we  
wyse, yf we wolde wene that Mar-  
tyne Luther a mayster maskeer euyll  
chrysten heretykes vnderstand Chri-  
stes wordes better, than euer dyd all  
the holy doctours of chrystes chyrch  
before.

**A**nd thus you se good readers  
what a compendpouse wypter may-  
ster maskeer is, that hath in lesse than  
thre synes, compacted vp together  
such

such thre abomynable blasphemouse  
hereses, as the deupst hym selfe ne-  
uer deuysed vurse.

**I**n the syxte the. vii. the. viii. the  
ix. the. x. lese, he hath certayne argu-  
mentes agaynst all men in generall,  
that expoune those wordes of Cryst  
in the syxte chapter of Iohn, to be  
spoken and ment of the very eatynge  
of his blessed body in the sacrament,  
and not onely of a spirytuall eatynge  
by bylpe of hys deth. And some so-  
lucyons hath he there suche as they  
be, agaynste myne argument in spe-  
cyall made vnto fyrth: All whiche  
thynges I wyll sorte into theyr pla-  
ces a parte from his exposycon, so  
that ye maye se some of the fautes  
of his exposycon by them selfe, and  
his argumentes answered by them  
selfe, and his solucyons auoyded by  
them selfe, and the notable notes that  
s. v. he



## The seconde boke

he maketh of my notable repugnances laste of all layed open to you by them selfe, bycause I wyll laye all thyng in ordre playne before your eyes/so that whan ye se the thyng in such wyse before you without interlacynge, ruffle, & confusyon: ye shall the more easly iudge whither mayster Masket in his mummye be an honest man, or ellys a false haserdes and play with false dyce.

## The .x. chapter.

In the .xi. lefe, after that in the tother tenne byfore he had spokē many tymes of faryth alone, and that the onely bylyefe of farre fe wer thynges than we be bounden in dede to byleue, whan it were onys hadde, sholde bothe satysfye the soule & also make vs saufe for euer: it appereth  
in that

in that lefe þe epyther hys owne mynde  
Beganne to mysse geue hym, or elles  
some other wyse brother gaue hym  
Warnyng, that this maner Wrytyng  
of fayth alone wolde make all the  
worlde to wonder on hym. For  
Luther hym selfe Wrytyng fyrste  
on the same fasshion, that faythe  
alone was suffycient for saluacyon,  
though it pleased idle vnthyftes ve  
ry well, that were glad to be by bare  
fayth dyscharged of al good wurk:  
it was yet so sore abhorred among all  
honest men, þe both hym selfe & all his  
secte were fayne to seke some pla  
ces of false gloses, to hele þe foule  
marinole of theyr skabbed shynnes,  
that they hadde gotten by that texte  
of theyr false fayth alone.

¶ And than they sayed þe they ment  
that maner fayth, that hadde al waye  
bothe hope and cheryte wyth it.

But than coulde not that glose serue  
them

## The seconde booke

them. For that maner fayth taughte  
euer the comen catholyke chyrch. Whiche  
the they reproved. And also y<sup>e</sup> glose  
marred theyr texte, and was cleene co  
trary to all theyr tale. For all the text  
of theyr prechyng had ben of fayth  
alone, and theyr glose was of fayth  
not alone, but accompanied with two  
good felowes perdyre, y<sup>e</sup> tyme called  
hope and the tother cheryte.

**N**ow therfore epyther vppon this  
fere of his owne mynde, or vpon this  
aduerctysment of some other man;  
mayster Masket to mende his expo  
sycyon with, and to make all the ma  
ter saufe, hath at the laste in the ende  
of the .xi. lefe, plastered his marvail  
of his onely fayth on thys passyon.  
By loue we abyde in god & he in vs. Loue foloweth  
fayth in the order of our vnderstandynge, and not in  
order of successyon of tyme, yf thou lokest vpon the  
selfe gyfte and not of theyr frutes. So that princy  
pally by fayth wherby we cleue to goddes goodnes  
and mercy, we abyde in god and god in vs, as declare

hys



hys wordes folowynge, sayenge, As the sayynge  
 father sent me, so I sue I by my father. And even so  
 he that eateth me, shall I sue because of me or for my  
 sake. My father sent me, whose wyl in all thynges  
 I obey, for I am hys sone. And even so verily must  
 they that eat me, that is byleue in me, forme and  
 I shew them after my ensample, moztelyng theyr  
 fleshe and chaungynge theyr sayynge, or elys they  
 eat me in vayne and dyssemble theyr byleue. For  
 I am not comen to redeme the worlde onely, but  
 also to chaunge theyr lyfe. They therfore that by-  
 leue in me, shall transforme theyr lyfe after myne  
 ensample and doctryne, and not after any manys  
 tradyciona.

**T**his plaster good readers hath  
 some good ingredience. But it is  
 bothe to narrow by a great dele to co-  
 uer his scalde shyn, & hath also some  
 dede polycary druggys put in hit that  
 can do no good, and some thyng also  
 repugnaunt to his remedy.

**B**ut lette vs now consyder hys  
 wordes. fyrst Where he sayth, that by  
 Ioue we abyde in god and god in vs: he sayeth  
 trouth, for so sayth the scrypture, but  
 that is to be vnderstande as longe as  
 we

1113 The seconde booke

We loue hym, and not dwell so styll  
in hym. But whan we breke hys co-  
maundementes, and therby declare  
that we loue hym not as þe scripture  
also sayth / agaynst whiche scripture  
master Tyndale sayth that he that  
hath onys a felyng fayth, can neuer  
fall therfrom, and agaynst the same  
scripture master Wasket saith that  
fayth onys had sufficeth for saluaciō.

¶ And master Wasket maketh yet  
his mater mych worse than wylliam  
Tyndale. for Tyndale dyd yet at  
the leste wyse make some humbling  
about a colour for the mater, with a  
longe processe of bystorycall fayth &  
felyng fayth. Whose false wyse fol-  
therin, I haue so confuted in my con-  
futacyon, y though he wyte agayne  
therin, as longe as euer he lyueth he  
shall neuer shake of the shame.

¶ But master Wasket handleth

The seconde booke cxiij.

the mater bothe more wyfly than  
 Tyndale doth, & yet mych more fo-  
 lysshely to. For seying that his sayeng  
 can not be defended: he tuffleth vp  
 all the mater shortely in a few wor-  
 des, bothe for sparynge of labour, &  
 also bycause he wolde not haue hys  
 wordes well vnderstanden, but that  
 his wordes myght stande for a short  
 terte, which he wolde leue for euery  
 other good brother to make some  
 good glose thereto to mapnteyne it  
 wth.

For in his nexte word folowynge  
 where he sayth, Loue foloweth sayth in the  
 order of our vnderstandynge, & not in the order of suc-  
 cession of tyme, yf thou lokest vpon the selfe gyfte  
 & not vpon theyr frutes: in these few darke  
 wordes he wolde bothe shewe hys  
 clearkynesse before vnlearned men, and  
 leue them also vndeclared, bycause  
 he wolde haue them wene þ his byg-  
 senyng passeth theyr low capacitees.  
 Was



## The seconde booke

**B**ut yet in these wordes he iugleth  
 with vs, and may with his wylpnes  
 begyle them that wyl take none hede.  
 But who so loke well to his handes  
 shall perceyue where his galleis goo  
 well enough.

**F**or trewe it is that whan so euer  
 god in foundeth eyther thabpt of faith,  
 or þ full perfite quyet spuelp faith  
 that is called fides formata: he in-  
 foundeth in lyke wyse hope and che-  
 rite bothe. But this is not the fayth  
 alone. for fayth is neuer such fayth,  
 but whyle he hath his two felowes  
 with hym. But fayth maye begyn  
 tary to, before his two felowes come  
 to hym. As a man maye beleue well  
 longe tye he but do well. And fayth  
 may tary also whā both his felowes  
 be gone from hym, as he that had  
 had all thre, may by dedely synne fall  
 from the tother twayne, and haue  
 fayth

faith alone remaine. And faith may  
come and continue still, and neyther  
of bothe his felowes neuer come at  
hym at al. As where a man byleueth  
truely euery article of the faith/ and  
yet hath neuer y<sup>e</sup> will to worke well  
nor neuer wylbe baptysed, but after  
dyeth in dyspayre. And in all these  
casys is it faith alone. And bycause  
it neither worketh well, nor hath will  
to worke well, neyther in acte nor in  
habyt: therefore is it called fides in-  
formis, and a dede faith. Not dede  
in the nature of faith or bylyfse/ but  
dede as to the attaynyng of euerla-  
stynge lyfe.

**N**ow wolde mayster Maske-  
ringle make vs byleue, that he me-  
neth the fyrste maner of faith that is  
quycke and lyuely, by the reason that  
it hath good hope & cheryte therewith.

**B**ut I can not suffice you good  
t. chry=

chrysten readers to be so begyled, by  
suche a fonde false iugler. For yf ye  
take hede vnto hym / ye shall soone  
perceyue that he is euen but a very  
bungler.

¶ For whan that he fyrste telleth vs  
what bypse is suffycient, & sayth  
that yf we ones eat & drynke Chryste  
by fayth, and than expouneth þe hote  
somme of all that saythe sayenge,  
that is to saye, yf we bypse bys flesche and his body  
to haue ben broken, and bys bloud shedde for our  
synnes, tha are our soules satysfied & we be iustified  
and now addeth therunto, that loue  
foloweth faith in the order of our vn-  
derstandyng and not in the order of  
succespon of tyme, by whych he mea-  
neth þe euery man hath chertye euer  
more as soone as he hath faythe: ye  
may cleerly se that he sayth þe a man  
hath chertye euer as soone as he hath  
that fayth. So that by hym who so  
euer bypseueth that Chryste dyed for



Be: he hath both fayth hope & cheryte, though he byleue nothyng els. But now is this a very false deuelysshe doctryne. for this is no full fayth. for a man maye beleue this, & yet leue many a thyng vnbyleued; whych he be bounden to byleue by syde. And therefore you may well se, that though the theologicall vertue of full and perfect fayth, haue alway cheryte togyther infounded with it: yet mayster Maskers fayth that is neyther perfect nor full, maye be not in the begynnynge onely, but also euer after without any cheryte at all.

Also where he sayth, that þe fayth þe he describeth onys had; is sufficiēt / & spebeth of no perseuerance: a man may well se þe his sayeng is insuffycient. for both þe fayth stādpyng, a man may well fall fro cheryte. And than though he had onis cheryte as sone as  
t.ii. that

The seconde booke.

that fayth (yf that bare faith without  
more were possible to haue cheryte  
with it) yet myght it lacke cheryte af-  
ter. And also that fayth myght it self  
fall quyte awayne to. For he that onys  
byleueth euery article of the fayth,  
and than can fall from any, as mas-  
ter Maske is fallen from many:  
may lytell and lytell fall from them  
euerychone. For I dare well say that  
master Maske byleueth no poynt  
that he byleueth moste surely, any  
thyng more surely now, than he hath  
byleued ere this, dyuerse of those  
poyntes which he now byleueth lest  
yf he byleue as he wyrteth.

¶ And thus good readers you se,  
where as his marmole is more than  
an handefull brode: thys plaster of  
his passeth not the bredeth of a peny.  
For I dare saye the deuply byleueth  
at thys day as mych as master mas-  
ker

The seconde booke. cxi. vii.

her sayth that is suffycient, that is to  
Wyt that Chyyst dyed for our synne,  
and yet hath he no cheryte. Nor no  
more hath no man that Wylle beleue  
no more but that/or though he do be-  
leue more than that, Wylle yet thynke  
that he beleueth all the remanaunt  
But of his courtesye, & not one Wylle  
more of de Wyt.

The .xi. chapter.

**W**here he sayth ferther,  
So that pyncypally by sayth wherby we  
cleue to goddes goodnes and mercy, we a-  
bide in god and god in vs, as declare his wordes so  
lowynge, sayenge, As the lowynge father sent me,  
so lyue I by my father. And even so he that eateth  
me, shal lyue bycause of me or for my sake.

This is a very false noughty de-  
claracyon of Chyistes wordes.

for Where as the holy doctours do  
declare those wordes as I byfore  
haue shewed you, that lyke as our  
t.iii. sayp-



3812 The seconde booke.

that sayth (yf that bare faith without  
more were possible to haue cheryte  
with it) yet myght it lacke cheryte af-  
ter. And also that sayth myght it self  
fall quyte a waye to. For he that onys  
byleueth euery artycle of the faith,  
and than can fall from any, as mas-  
ter Maske is fallen from many:  
may lytell and lytell fall from them  
euerychone. For I dare well say that  
master Maske byleueth no poynt  
that he byleueth moste surely, any  
thyng more surely now, than he hath  
byleued ere this, dyuerse of those  
poyntes which he now byleueth leste  
yf he byleue as he wytteth.

¶ And thus good readers you see,  
where as his marmole is more than  
an handefull brode: thys plaster of  
his passeth not the bredeth of a peny.  
For I dare saye the deupth byleueth  
at thys day as mych as master mas-  
ker

The seconde booke. cxi.iii.

her sayth that is suffycient, that is to  
wyt that Chyſt dyed for our synne,  
and yet hath he no cheryte. Nor no  
more hath no man that wyl byleue  
no more but that/or though he do by-  
leue more than that, wyl yet thynke  
that he byleueth all the remanaunt  
but of his courtesye, & not one wyl  
more of de wyl.

The .xi. chaptyr.

**W**here he sayth ferther,  
So that vncynpally by sayth wherby we  
cleue to goddes goodnes and mercy, we a-  
byde in god and god in vs, as declare hys wordes so  
lowynge, sayenge, As the lowynge father sent me,  
so lyue I by my father. And even so he that eateth  
me, shal lyue by cause of me or for my sake.

**T**his is a very false noughty de-  
claracyon of Chyſtes wordes.

for where as the holy doctours do  
declare those wordes as I byfore  
haue shewed you, that lyke as our

t.iii. sayp=

## The seconde booke.

sauiour had his eternall lyfe of hys  
father before any beginnyng of tyme  
in that his father eternally before all  
tyme begate hym and his flesshe, not  
of his owne nature but by the con-  
iunctyon that it had with the godhed,  
had now the same lyfe and so lyued  
for the father, so shold he that eateth  
that flesshe accordyng to Chrystes  
iustytucion with due cōcūstaunces  
of fayth and good hope, and cheryte  
well wylllyng to worke, attayne euer  
lastyng lyfe also, by reason of hys  
coniunctyon and incorporacyon with  
hys euercastyng flesshe, so I say al  
way if the eater eate it wyth al due  
cōcūstaunces requysyte / so y lyke as  
they receyue not his holy flesshe dede  
as the Jewes had went, but quych  
wyth holy spyrte ioyned therto, so  
theyr soules may ioyne with his spyr-  
yt as theyr flesshe ioyneith wyth his:  
Where



The seconde booke cxi.iii.

Where as the holy doctours I say do  
expoune these wordes thus, now cometh  
maister Masker and saith, that  
in these wordes Christ teacheth vs þ  
we abyde in hym and he in vs, not  
pryncypally by cheryte but pryncy-  
pally by fayth.

Now good rede what one word  
of those wordes of Christ, any thyng  
speaketh to the mayntenaunce of mas-  
ter Maskers exposicion, that god is  
in vs and we in hym, pryncypally by  
fayth: The scripture sayth, God is  
cheryte, and he that dwelleth in che-  
ryte dwelleth in god, & god in hym.

Now yf master Masker wolde  
haue sayd, þ by fayth a man myghte  
eate the fleshe of Christe, and by  
fayth myghte dwell in god: yf mas-  
ter Masker were a good catholike  
manne, I wolde for so farre fynde  
no faulte in his exposicion,

t.iii.

for

## The seconde booke.

For it myghte haue a menynge good  
inough, byspde the lytterall sence of  
Chrystes wordes. But now whan  
he contendeth that this is the lytteral  
sense, and therewith wolde shake of  
the very eatynge that our saupour  
ment in y blessed sacrament, and bere  
vs in hande that our saupour mente  
not so, but ment an onely eatynge of  
his flesshe by a bare byspese of hys  
deth, and not the very bodyly eatynge  
at all / & that in those wordes he ment  
that though we dwell in god by loue,  
yet not pryncypally by loue, but pryn  
cypally by fapth, as to whych vertu  
the vertu of cheryte were but a fo  
lower and a perpetuall hand mayde,  
where there is in those wordes of  
Chryste not one syllable so wyng  
to warde it: What good chrysten man  
can abyde it: namely whyle the scryp  
ture by playne wordes condempneth  
it, and

it, & sayth, fides, spes, charitas, tria 1. Cor. 13  
hec maior horū charitas. Faith, hope,  
and cheryte, these thre, but the prync-  
cypall of these is cheryte.

The. xii. chapyter.

**N**OW Where he goth good rea-  
der forther forth yet vppon  
these wordes, and sayth,

My father sent me, whose wyll in all thynges  
I obey, for I am his sone. And euen so verply must  
they that eat me, that is bylene in me, for me and  
fashyon them after my ensample, indyffeng they  
fleshe and chaungynge theyr lyfynge, or ellys they  
eate me in wayne and dyssemble theyr bylyfese.

**T**Hough these wordes here seme  
very good: yet whyle they be all  
wryten vnto thys one entet, that this  
gay folyrshes sholde so glytter in our  
eyen, that we myght thereby be blynd-  
ded and not be ware of the perylouse  
pytte into whych he goth aboute to  
caste vs, that is to make vs wene  
t. v. that



## The seconde booke.

that our saupour in sapenge that we  
sholde eate his flesshe, ment no very  
eatynge therof in þe blessed sacrament  
But onely a spyrituall eatynge by be-  
leuynge that he dyed for our synns,  
as here he declareth agayn, they that  
eate me that is by leue in me &c: While  
all draweth I sape to that ende, by  
tale is nought all togyther.

¶ And yet it is a worlde also to se,  
the blyndnesse that the deupst hath  
drewn into hym, by whiche he can  
not be suffered to se, that by these  
selfe same wordes with whiche he  
wold auance his purpose, he very  
playnely destroyeth it.

¶ For his purpose is yet wote well,  
to make vs wene that faith were not  
onely the pryncypall / but also that  
faith hath euer loue waytynge vpon  
her, and folowynge her as her vnse-  
parable seruaunt / as hete euer fo-  
loweth

so with the fyre. And now you se  
that he sayth here, that who so do not  
forme and fasshion them after Chry-  
stes ensample, do eate hym in Vayne.  
And than to eate hym he sayth is but  
to bpleue in hym. And so he sayeth  
Wythout good spyng, that is to Wyt  
Wythout cheryte, the blypese is but  
in Vayne. Now to bpleue in Vayne, is  
ye wote well to bpleue, and yet haue  
hys blypese frutelesse for lacke of  
that loue, that is the theologicall Vir-  
tue called cheryte.

¶ And thus ye se good readers how  
well and circumspectely mayster  
Maske loketh to hys mater, that  
whan he hath tolde vs that sayth ne-  
uer lacketh cheryte forgetyng hym-  
selfe forth wyth, telleth vs hym self  
within tenne lynes after, that sayth  
maye lacke cheryte, and therefore be  
but in Vayne.

Now

## The seconde booke.

**N**ow Where he sayth, or els they dys-  
semble they? by these: I Wyl not dyssemble  
With hym, but tell hym Very playne,  
that as great a dyssembler as he is,  
he woteth not as it semeth What this  
worde dyssemblyng meneth, or ellys  
wote I nere What he meneth therby.  
For a man dyssembleth the thyng he  
hath and Wyl not be a known  
therof / as a man dyssembleth hys ha-  
tered, whan he hateth one & fayneth  
hym selfe his frende to couer his ha-  
tered With. And so we say that a man  
dyssembleth a thyng whan he seeth  
it and Wyl not se it, but maketh as  
though he saw it not. But no man dis-  
sembleth the thyng that he seeth not  
in dede, nor the thyng that he hath  
not in dede, but maketh as though he  
saw it or had it. For he fayneth or  
lyeth, and not dyssembleth. As in the  
latyne tonge (Wherof this englyshe  
worde



## The seconde booke

clt.

Woꝛde cometh) ille simulat non dissimulat. And therfore yf mayster mas-  
ker mene here by these woꝛdes, or elles  
they dyssemble they? bypse, any other thing  
than they sayne a bypse, makynge  
as though they byleued and do not:  
lette hym not dyssemble with me, but  
tell me what other thyng he meneth.  
And yf he mene by those woꝛds none  
other thyng than that: than wyll I  
not dyssemble with hym, but tell hym  
the playne trewth that he maye per-  
adventure mene wysely inough, but  
he speleth but like a fole. For by that  
woꝛde he sayth the clere contrary that  
is to wytte that they make as though  
they byleued not, but yet they do.

### The .xiii. chappter.

**B**ut now at laste he concludeth  
all togyther thus.

For I am not comen to redeme the woꝛld onely, but  
also to chaunge they? lyfe. They therfore that by-  
lieue

## The seconde booke.

seue in me, shall transforme theyr lyfe a fter myne ensample and doctryne, and not after any mannes tradycions.

**I** Wyll not here holde a longe dyspycyon with maister Masket vpon mannes tradycions, by whiche word he wold haue all the lawes made by menne vtterly sette at nought / and wolde haue man bounde but eyther by the playne worde of scrypture, or els by his owne expresse agreement and consent. For Luther sayth that neyther man nor angell can make the bonde of any one syllable vpon any chrysten man, without his owne expresse consent / so that no lawe can be made by that wise reaso, by the prince and the people, to hange vp eyther these or murderer, or to burne vp an heretyke, but yf the theuys, murderers, and heretykes wyll consent and agree therto them selfe. Nor no lawe made this daye, can bynde hym  
that

that shall be borne to morow, tyll he come to good age & agree thereto fyrste hym selfe, as our souerayne lord the kynges grace most prudently layed agaynste Luther.

**B**ut I sette thys folp of mayster Wasker passe / and thys also that the tradycyons, whiche these heretykes be wurste content withall, be the tradycyons of the apostles, whych they deliuered to the chyrche, as Chyrste not by wytyng but by tradycyō, deliuered the thynges to them. for which saynt Poule sayth, *Ego enim* 1. Cor. ii. *accepit a dño quod tradidi vobis*, for I haue receyued the thyng of oure lord by tradycyon, without wytyng the which I haue also deliuered vnto you. As though he wold say, as I haue receyued it by tradycyō or deliuered of our lord, so without wytyng I haue deliuered it by tradiciō to you  
I Wyl



## The seconde boke.

**I**f Wyll lette passe all these auant-  
tages (Whych I myght as ye se take  
agaynst mayster Masher here,) and  
I Wyll well allow these wordes of  
his for thys onys, so that hym selfe  
Wyll stycke and stande by them styf-  
fely, and confesse that they that trans-  
forme not theyr lyfe after Chrystes  
ensample and doctryne, haue eyther  
theyr bylyfse in vayne, or els make  
as though they byleued, and haue no  
bylyfse at all.

**T**his onys agreed bytweene hym  
and me: I yf he Wyll rayle vppon  
the prestes and prelates of the catho-  
lyke chyrche for doyng of the con-  
trary, let hym name who they be and  
wherin they do it, and by my trouthe  
in suche euyl doyng/ they shall ne-  
uer be defended for me.

**B**ut than of reason must mayster  
Masher gyue me leue agayn, to put  
hym

The seconde booke:

clitit.

hym in remembraunce of the prestes  
and prelates of theyr heretykes sec-  
tes / and I wyll speke of none but by  
name. frere Luther I wyll name  
hym the chiefe and pryncypall au-  
thour of theyr heresies. I wyll name  
hym frere Lambert / dane Othe the  
cartuspan, zwinglius the preste, and  
the preste Pomeran, a frere Dups-  
hyns the frere brigittane. These be  
so the very prelates and bysshoppes  
metropolitans and pastores of theyr  
sectes.

Now wyll I than aske mayster  
Masker what ensample of Chryste  
or what doctryne of Chryste he can  
shewe, by whyche those holy prela-  
tes of these new sectes euyl chryste  
caytyffes that haue sowed all this se-  
dycyō, haue broke theyr holy vowes  
and promyses made vnto god, and  
runne out of theyr orders / and to the  
shame

The seconde booke.

shame of matrymony & holy orders  
bothe, speke of the spryte, and fall  
to the flesshe: Which whyle they haue  
all done, agaynste the doctryne and  
ensample as well of Chyrste as of  
all holy doctours and sayntes, & of al  
good chrysten people syth the deth of  
Chrift vnto this theyr owne wretched  
tyme; and now teche it forth for a doc  
tryne, reason it is that maister Mas  
ker confesse, that all the prelates of  
his sundry sectes, eyther haue but a  
vayne fayth, or elles make as they  
had faythe and haue no fayth at all.  
And than are there no mannes tra  
dycions so euyl as are theyr owne,  
beyng theym selfe so euyl men as  
they be. And why shold we than here  
maister Maser preche, eyther theyr  
fayth or tradycions eyther, whyle  
theyr fayth is eyther vayne fayth or  
elles false and none at all, and theyr  
doctryne



The seconde booke. clitt.

doctryne as deuplyſſhe doctryne as  
them ſhelſe are deuplyſſhe men/and  
more deuplyſſhe I Wene is ſcant the  
deupl hym ſelfe.

¶ Thus haue I good readers no-  
ted you certayne ppeces of maſter  
Maſkers expoſicion, by whiche as  
by a taſte of a draught or twayne, ye  
may ſe what poſſened drynke is in  
the whole veſſell. And now ſhall I  
come to hys argumentes, whiche he  
maketh in generall agaynſt all them  
that expoſe thys place of Chryſt  
wordes in the ſyxtie chapitre of ſaynt  
Johū, to be ſpoken or ment of that  
eatynge, by whiche we eate Chryſt  
blessed body in the blessed ſacramēt.

¶ Here endeth the ſeconde  
booke.

V.ii.

# The thyrd boke,

## The fyrste chapyter.



**N** the fyrste lese  
vppon his expositi-  
on of these wor-  
des, and the brede  
which I shal geue  
for the lyfe of the  
the worlde thus he argueth.

And eyn her syth Chyfte came to teche, to take a-  
wayne all dowt and to breke stryfe, he myghte (hys  
wordes otherwyse declared than he hath declared &  
wyl hereafter expoune them) haue soluted theyr  
questyon: sayenge (yf he had so ment as Moze ex-  
pouneth) that he wolde haue ben conuayed and con-  
uerted (as our iuglers slepyghly can conuaye hym  
with a fewe worde) into a syngynge lose, or ellys  
(as the Thomistycall pappes saye) ben inuisyble  
wytth all hys dymencioned body vnder the forme of  
bredetranssubstanciated into it. And after a lyke  
Thomistycall mystery, the wyne transsubstanciated  
to into hys bloude, so that they sholde eate his flesh  
and drynke his bloude after theyr owne carnall vn-  
derstan

derstandynge (but yet in another forme) to put away  
all grudge of stomake. D<sup>r</sup> syth saynt Johā (yf he  
had thus vnderstode hys masters mynde, and toke  
vpon hym to wyte, hys masters woordes) wold leue  
this sermon vnto the worlde to be redde, he myghte  
now haue deliuered vs and them from this dowte.  
But Chyyst wold not so satisfye theyr questyon,  
but answered, verily verily I say vnto you, excepte  
ye eate the fleshe of the sone of man and drynke his  
bloude, ye shall not haue that lyfe in your selues. He  
that eateth my fleshe and drynketh my bloude, hath  
lyfe euerlastynge, and I shall kepe hym vp in the  
laste daye. For my fleshe is very meate & my bloude  
the very drynke. He sayth not here that brede shalbe  
transsubstanciated or conuerted into his body, nor  
yet the wyne into his bloude.

¶ To good chrysten readers thys  
man here in a folysh iestyng and  
mych blasphemouse raylyng maner,  
agaynst the conuersyon of the brede  
and wyne into the blessed body and  
bloude of Chyriste in the blessed sa-  
crament, in conclusyon as for a clere  
confutacion of me & of saynt Tho-  
mas bothe, vppon whiche holy doc-  
tour and saynt he folyshely iesteth by  
name, he argueth as you se, that yf  
v.iii. Chyrist



## The thyrde boke

Chryst had entended to haue geuen them his flesshe and his bloude in the sacrament, than myght he haue declared it more openly With mo wordes and more playnly. And than mayster Maske deuyseth Chryst the wordes that he wold haue had hym say yf he had so ment. And therein the blasphemouse beste deuyseth, that he wolde haue had our sauour say, y he wold play as iuglers do, and styly conuay hym selfe into a singynge lose / & that our sauour so doth, he sayth is myne opinion. Wherin the man is shameles & shamefully belyeth me. For I saue as the catholyke fayth is, that he not conuayeth But conuerteth the brede into his owne body, and chaungeth it therein to / and nerther conuayeth (as he speketh) his body into the brede (for than were the brede and his blessed body bothe together styll, which false

false opinion is Luthers heresy and that knoweth this man well enough, and therefore sheweth hym selfe shamelesse in layenge that opinion to me) nor also conuerteth not his bles- sed body into brede, for that were yet much worse. For thā remaineth there nothyng els but brede styl / & that is ye wote well master Maskers owne heresy for whiche he writyeth agaynste me / and therefore is he double shamelesse (as you se) to say any suche thyng of me.

**B**ut in conclusion the effecte of all his fonde argumēt is, that eyn there in that place to breke styfe & to soyle all theyr doctre, our lorde myghte & wolde haue done at the selfe cōmuni- caciō, or els at y lest wpe the uāgelist at y tyme of his writyng, myght and wold haue told thē playnly that they shold ete it, not i forme of flesh but in

## The thyrde boke

forme of bred. But neyther our sa-  
uour than tolde them so, nor the uan-  
gelyste hath tolde vs so in the repor-  
tynge of his wordes spoken to them:  
ergo it must nestes be that Chryste  
ment not so.

**T**his is mayster Maskers argu-  
ment whiche he lyketh so specyally,  
that afterwarde in another place, he  
harpeth vppon the same streynge a-  
gayne. But surely yf the man be in  
scrypture any thyng excecysed, than  
hath he a very poore remembraunce.  
And wherther be he scryptured or not  
he hath a very bare barayne wytte,  
whan he can wene that this argumēt  
were aught.

**F**or fyrste (as for the scrypture)  
can he fynde no mo places than one,  
in whych our sauour wolde not tell  
out playnely all at onys.

Joan. 3

**C**oulde Chryst of the sacrament  
of



of Baptysme haue tolde no more to  
Nichodemus yf he had wolde:

Coude he to the Jewes that asked hym a token, haue told them no more  
of his deth, sepulture, and resurrec-  
cyon, but the fygure of the prophete  
Jonas thre dayes swallowed in to þ  
whalys belye. Matth. 13

¶ Whan his dyscyples asked hym  
of the restytucyon of the kyngdome  
of Israell, and mysse toke his kyng-  
dome for a worldely kyngdome: dyd  
he forthwith declare theym all that  
euer he coude haue tolde theym: or  
all þeuer he tolde them therof at any  
other tyme after: nay nor theuange-  
lyste in the rehersynge neyther. Actn. 1

¶ Wath this mā eyther neuer redde  
orellys forgotten, that all be it our  
saupour came to be knowē for Crist  
somtyme declared hym so him self:  
yet at some other tymes he forbode

V. V. hys

## The thynde boke.

his dysciples to be a knowen therofe  
So that as for þ scripturys (excepte  
he haue eyther spelt redde, or spelt  
remēbered of them) wold haue made  
mayster Maske to forbere thys for  
spylle argument for shame.

**B**ut now what wylt hath this mā  
that can argue thus, whan he sholde  
(yf he had wytte) well perceyue his  
argumēt answered, by the lyke made  
agaynste hym selfe vppon the very  
selfe same place.

**F**or mayster maske sayth here  
that our lord ment nothyng elsse,  
but to tell them of the geuyng of his  
flesh to þ deth for þ life of the world,  
and to make them belyue that. Now  
aske I therfore mayster Maske,  
Whether Chyste coulde not haue  
tolde them by more playne wordes  
than he dyd there (yf it had so ben his  
plea

pleasure) that he sholde dye for the  
synne of the world, and in what wyse  
also. If mayster Maskeer answered  
me no: I am sure every wyse man  
wyl tell hym yes. For he spake  
there not halfe so playnely of the  
geyrnge of his body to be slayne,  
as he dyd of geyrnge it to be eaten.  
For as for his deth, not so myche as  
onye named it, but onely sayeth,  
And the brede that I shall geue,,  
you is myne owne fleshe, whych I,,  
shall geue for the lyfe of the worde.,,  
In whych wordes he not onye na-  
meth deth. Out of the eatyng, he spe-  
keth so expressely by and by, and so  
spake before, all of eatyng, a mych  
more afterwarde to, that he gaue  
them lytle occasyon to thynke that he  
ment of his deth any worde there at  
all, but of the eatyng onely.

And



## The thyrde boke.

**A**nd some greate holy doctours  
also, construe those whole wordes,  
And the brede that I shall geue is my flesshe which  
I shall geue for the lyfe of the worlde, to be spo-  
ken onely of the guyng of hys bles-  
sed body in the sacramēt, and neyther  
the fyrste parte nor the seconde to be  
spoken of his deth. But that in the  
fyrste parte Chryste sheweth what  
he wolde geue them to eate, that is to  
wytte his owne flesshe, and in the se-  
conde parte he shewed them why he  
wolde geue the worlde hys flesshe to  
eate, and what commodite they shold  
haue by the eatynge of it / sayenge, &  
he wolde geue it men to eate for the  
lyfe that men sholde haue by the ea-  
tynge of it. And therfore he pursueth  
forth bothe vpon the eatynge therof,  
and vpon the lyfe that they shall  
lacke that wyll not eate it, and of the  
lyfe that they shall haue that wyll  
eate

ate it. So that as I saye Chrysste  
spake and ment after the mynde of  
some holy cunnyng men, but of the  
eatynge onely / But by all good men  
of the eatynge specially, and without  
any maner questyon of the eatynge  
moste playnely, as of whiche he spe-  
keth by name expressely. And of hys  
deth (yf he there spake of it as diuers  
holy doctours thynke he dyd) yet he  
spake it so couertly, y he rather ment  
it than sayd it / as the thyng wherof  
he nothyng named, but onely the ge-  
uyng to eate. So that where as  
mayster Masket argueth, y Chrysste  
nothyng ment of geuyng of hys  
fleshe to be eaten in the sacrament,  
but onely of his flesh to be crucified  
bycause that yf he hadde ment of his  
fleshe to be eatyn in the sacrament,  
he coude and wolde haue tolde them  
playnely so : ye se now good readers  
Verp.

## The thyrde booke

Very playne proued by the self same place, that syth mayster Masket can not saye nay, but that of his body to be geuyn by deth, Christ could haue spoken myche more playnely than he dyd in that place, as well as he could haue spoken more playnely of the geuyng of hys body to be eaten in the blessed sacrament, mayster Masketts owne argument (yf it were aught as it is nought) utterly destroyeth all his owne exposycyon whole. And therfore ye maye se that the man is a wyse man and well ouer seen in arguyng.

### The .ii. chapyter.

**I**n the .xi. lese he hath an other argument, towarde whiche he maketh a blynde induccyon before. And bycause ye shall se that I wyll not go about to begyle you: I  
wyll



Wyll reherse you his induccyon fyrst,  
and than his argumēt after. These  
arre his wordes

Whan the Jewes wolde not vnderstande thys  
spyrituall sayenge of the eatynge of Chrystes flessch  
and drynkyng of his bloude so ofte and so playnely  
declared: he gaue them a stronge trypppe, and made  
them moze blynde so: they so deserued it (suche are  
the secreete iudgementes of god) addyng vnto all hys  
sayenges thus. who so eate my flessch and drynke my  
bloude, abydeth in me and I in hym. These wordes  
were spoken vnto the vnbyleuers into theyr farther  
obstynacyō, but vnto the saythfull for theyr better  
instruccyon. Now gather of thys the contrary, and  
saye, who so eateth not my flessch and drynke not  
my bloude, abydeth not in me nor I in hym / a ioyne  
thys to that foresayd sentence, excepte ye eate the  
flesshe of the sone of man and drynke hys bloude, ye  
haue no lyfe in you. Lette it neuer fall fro thy  
mynd chrysten reader, that sayth is the lyfe of the  
ryght wyse, and that Chryst is thys sayunge bryde  
whom thou eatest that is to saye in whom thou be-  
leuest.

Here is mayster Maske fall to  
iuglyng so / and as a iugler sayeth  
forth hys trynclettes vpon the table  
and byddeth men loke on this & loke  
on that and blowe in hys hande / and  
than

## The thyrde boke

than With certayne straunge Wordes  
to make men muse / Whurleth his iu-  
glynge stycke about his fyngers to  
make men loke vpon that / Whyle he  
playeth a false caste and conuayeth  
With þe tother hand some thyng slepy  
into his purse or his sleue or some  
Where out of syght / so faceth maister  
Maske here / that maketh Christes  
holy Word serue hym for his iugling  
boxes and layeth them forth vpon  
the borde afore vs / and byddeth vs  
so loke on this texte / and than loke so  
vpon this / and whan he hath shewed  
forth thus two or thre textes and byd  
vs loke vpon them he telleth vs not  
wherefore / nor what we shall fynde  
in the. But bycause they be so playne  
agaynste hym he letteth them slepy  
away / and than to blere our euen /  
and call our mynde fro the mater / vp  
he taketh his iuglynge stycke the co-  
menda

mendacyon of faryth / and Whysletb  
that about hys fyngetes / and sayeth,  
Let it neuer fall fro thy mynde charyten reader that  
faryth is the lyfe of the ryghtuouse, and that Charyt  
is thys spynge bryde whom thou eatest, that is to  
saye in whom thou blyuest.

¶ What are these wordes good chary  
ten reader to the purpose. All thys  
Wyll I pray you remember to. But  
I Wyll pray you remēber there with  
all, where about this iugeler goth, &  
bolde with bryddynge vs loke vpp  
here vppon faryth / iugle awayne one  
great poynt of faryth from vs / and  
make vs take no hede of Charytes  
wordes playnely spoken here of the  
very eatynge of his holy flesshe. And  
therefore let vs remēber faryth as he  
bryddeth. But let vs remember well  
therewith specially this piece therof &  
this iugler with bryddynge vs remē  
bre, wold fayne haue vs forgette.

¶ But now aftet thys induccyon /  
f. forth



The thyrde boke.

forth he cometh with his wyse argu-  
ment in this wyse,

For yf our popples take eatyng and darynkynge here  
bodyly as to eate the naturall body of Chyſte vnder  
the forme of brede/ and to darynke his bloud vnder  
the forme of wyne/ than must all yonge chyldren  
that neuer came at goddes boorde departed, and al lay-  
men that neuer darynke his bloude be dampned.

If our ſauour Chyſte Whycher is  
the waye to trouth / and the trouth it  
ſelfe, and the very trewe lyfe alſo/  
coude and wold ſay false, and breke  
Matth. 18 his promyſe by Whycher he promyſed  
his chyrche to be therewith hym ſelfe  
vnto the worldes ende, and to ſende  
Joſh. 16. it alſo the ſpyrite of trouth, that ſhold  
teche it and lede it into al trouth: than  
woulde there of trouth/ bothe of theſe  
wordes of Chyſte and theſe other  
Joſh. 3 wordes of his alſo, But yf a man be  
borne agayne of the water and the  
holy goost he can not ſe the kyngdom  
of god/ and of many other wordes of  
his mo many greates dowtes aryſe/  
cygh

The thyrd booke clxxi.

wyght harde and inexplorable. But  
now am I very sure / sith trouth can  
not be but trew / Chyestes promyse  
shall euer stande and be kepte, & ther Psal. 67.  
fore shall his chyrche euer more by y  
meane of his holp spyrte which ma- Joha. 16.  
keth men of one maner and mynde in  
the howse of his chyrche / so fall in a  
concorde and agreement togyther vpon  
the trew sense / and so be led into  
euerp necessary trewth / that by misse  
takynge of any parte of scrypture, it  
shall neuer be suffred to fall into any  
dampnable errour. Whiche thyng  
what pratyng so euer master mas-  
ter make / I haue so often & so surely  
proued for the comen knowen catho-  
lyke chyrch of good and badde bothe /  
agaynst Willyam Tyndale / & neyther  
he nor all these heretikes among the  
all, shall neuer be able to voyde it.  
Now as for his argument con-  
cernynge laye men of age, it were  
x.ii. a lytell

The thyrde booke.

Gen. 14

alptell more stronge / yf the blessed  
body of our lord were in the blessed  
sacrament vnder forme of brede with  
out his bloude / whiche whyle it ys  
not / nor theyr recepyunge is not the  
sacryfice nor oblation, which to the  
integrite therof requyret both the  
formes / that the thyng shoulde agree  
with the fygure / the fygure I saye  
of the brede and wyne that was of-  
fered by Melchisedech / master  
Masters argument is of a feble  
force. Of whiche thyng because I  
purpose onys to touche god bylling  
in answerunge to doctour Barons  
treatyse specially made of that ma-  
ter / I wyl holde here master Mas-  
ter for this tyme with no longe tale  
therof. But to thentent ye may shor-  
tely se how lytell wytte is in his wise  
argument with whych vppon Chry-  
stes general wordes, but yf you rat-



the flesshe of y<sup>e</sup> sone of man & drynke  
his bloude ye shall not haue lyfe in  
you/ he argueth vniuersally of all  
men and women & chyldren that dye,  
and neuer eat his flesshe or neuer  
drynke his bloude shalbe dampned/  
By the selfe same forme of arguyng  
vpon these generall wordes, But  
yf a man be borne of water and the  
spryte, he shall neuer se the kynges  
dome of god. Mayster Masket may  
argue generally, that who so dye be-  
fore he be baptysed by water and the  
spryte, shalbe dampned. And therup-  
pon conclude that many martyres be  
dampned for lacke of baptysynge in  
water, for all theyr baptysynge in  
theyr owne bloude. And thus you se  
good readers how substanciall his  
argument is.

## The thynde booke.

### The.iii.chappter.

**I**n the.xii.lese to proue, y<sup>e</sup> Cryst  
ment nothynge to geue his body  
to be eaten, mayster master vpon  
these wordes that the dyscyples  
whiche were offended with his wor  
des sayde, This is an harde worde  
who maye here hym, bryngeth in an  
other wise argument vnder colour  
of expownyng y<sup>e</sup> texte in this wyse.  
These wordes dyd not onely offende them that ha  
ted Chryst, but also some of his dyscyples. They  
were offended sayth the texte and not meruayled as  
Moze tryseth out of trouthe. These wordes  
good reader of offendynge and mer  
uaylynge I shall answere anon in  
a more conuenient place. whiche dyscyp  
les sayd, This is an harde sayenge who may here  
hym: These dyscyples stoke no lesse in Chrystes di  
spble fleshe, and in the barke of his wordes, than  
doth now Moze byleupnge hym to haue spoken of  
his naturall body to be eaten w<sup>th</sup> they<sup>e</sup> teth

Dere

**T**here mayster masker maketh as  
though the catholike faith in the bles  
sed sacrament, were but my faith.  
But lyke wyse as I do cōfesse that  
his heresye is not onely his, but that  
he hath felowes in the same falsed/  
not onely fxyth and Tyndale, but  
Wicliffe also and zwinglius, & freere  
Duyshpnto, bpsyde a lewde sorte of  
breched heretikes moo: so must he  
confesse yf he wyll say trew, that my  
faith is not onely my faith, but that  
I haue felowes in the same faith/  
not onely the comen hole mustytude  
of all good chyrsten cuntrees this  
fpyttenne hundred yere, but specyally  
by name those holp saint whose wor  
des I haue rehersid pou before vpon  
this same mater/ as Theophy  
lactus, & saynt Bede, saynte Gryn  
neus, and saynt Hilary, and saynte  
Austayne, saynte Cypri, and saynt  
Chrysostome / the playne wordes  
x.iiii. of



### The thyrde booke.

of euery one of all Whome, I haue  
here all redy brought you forth a-  
gainste mayster Maske, prouynge  
them selfe felowes of myne in my  
fayth all redy, now in this answer  
of this fyrste parte of his. And yet  
kepe I for mayster Maske mater  
inough byspide, of holy sayntes autho-  
rytees, as well the same sayntes as  
other, to fyll vp the messys at the se-  
conde course. And where he bringeth  
forth for hym in his seconde parte,  
Austayne, Tertullian, and saynte  
Chrysostom (for in all this his first  
course he bringeth forth neuer one)  
those thre dysshes I warraunt you  
shall whan I come to them, but bar-  
tely furnyshe his borde.

**B**ut where mayster maske saith  
that More stycketh in the bysyble  
fleshe of Chrysst, to be eaten as those  
dyscyples and those Jewes dyd: he  
is bold

The thyrde boke. clxx.

is bolde to saye What hym lyste by:  
cause he goth inuisyble. for elles  
how coude he for shame say that we  
are of the catholyke chyrch, thynke  
that Chyrste geueth vs his visyble  
fleshe to eate, as those dysciples &  
those Jewes thought / whan euery  
man well woteth, that those dysc  
ples and those Jewes, thought that  
they shoulde receyue hys fleshe visy  
ble cutte out as saynt Austayne de  
clareth in visyble dede piectes / and  
euery man as well knoweth & may  
ster Masket to, that we thynke that  
we do (and so indede we do) receyue  
and eate his fleshe inuisyble, not in  
dede ppieces, but his quicke blessed  
body whole, vnder the visyble forme  
of brede. And therefore you se good  
readers What trouth is in this man.  
¶ But now goth he forth and com  
meth to hys wyse wurshypfull ar  
gument  
x. v.

## The thyrde boke.

gument and sayth.

whiche offence Chyfte seynge sayed, both thyn  
offende you, what than wylt you saye yf you se the  
sone of man ascende thither where he was befoze?  
If it offende you to eate my flessh whyle I am herre:  
it shall myche moze offende you to eate it whan it  
shalbe gone out of your spght ascended into heuyn,  
there spittinge on the ryght hande of my father, vn  
tyll I come agayne as I went, that is to iugement.

**T**he expospocon of these wordes  
of Chyfte, I haue good readers  
shewed you before, accordyng to the  
myndes of holy doctours and sapntes  
that by those wordes of his ascencyō  
he gaue them warnyng befoze, that  
he wolde by his ascendyng vp to he-  
uyn, make them a playne prose that  
they were deceiued whā they thought  
it could not be that he was descended  
downe from heuyn, and by his ascen-  
dyng vp with his body hole & unmi-  
nysched, make them a playne prose y  
they were deceiued, whan they thou-  
ght he wold in ppees cut out, and so  
geue his fleshe to them as he sholde  
gyue



gyue it from hym selfe, & therby lese  
 it hym selfe. for hys whole body as-  
 cendynge, shold well proue y though  
 his apostles had euery one eatyn it:  
 yet had he it styll whole hym selfe/ y  
 they sholde therby not dowt after-  
 ward, but that as eche of them had it  
 and dyd eat it, and yet hym selfe had  
 it styll, and all at onys in .xiii. dyuerse  
 places in erth, and hym selfe ascen-  
 ded after whole therewith into heuin:  
 so sholde euer after all good chrysten  
 folke receyue it whole here in erthe,  
 and hym selfe neuer the lesse haue it  
 whole styll wyth hym in heuyn.

**T**hys beynge good chrysten rea-  
 ders y mynde of our sauour in those  
 wordes, as by the holy doctours and  
 sayntes well doth appere of old: now  
 cometh this newe dronke doctour mai-  
 ster masker, and with a wyse expo-  
 sypon of hys owne brayne, wolde  
 make vs wene that those wordes  
 With

**The thynde boke.**

With Whiche (as the olde doctours testyfye) Chryste confermed the sacrament, in declarynge his power by Whych he Worcheth that Wonderfull miracle in the sacrament, our sauour had hym selfe spoken agaynste his myracles in the sacrament. For thus so doth maister Masket make Cryste expounde his owne wordes and say, If it offende you to eate my sieffe wchyle I am here: it shall mych more offende you to eate it whan my body shalbe gone out of your syght ascended into heuyn, there spittynge on the ryght hande of my father vntyll I come agayne as I went.

¶ There were good readers two causes, for Whiche those Iewes and those dyscyples were offended at the hearynge of Cryste, whan he sayde they shold eate his fleshe. One was, the straungenesse and the impossyblyte that they thought was therein / & tother was the lothsomnes that they had therto. Now yf maister Masket mene here for the impossyblyte  
by

By reason of the dyfference of his presence and his absence: I can not see why they sholde be more offended after his ascensyon than before. For yf it be possyble for hym to make his body to be in many dyuerse places at onys in erth: than it is as possyble for hym to make it at onys in those two dyuerse places erth and heuyn. For the meruayle standeth not in the farre dystaunce of the two places asunder, but in the dyuersyte of y two places haupng in them both one body be they neuer so nere togyther. And as for the dyfference of his presence here in erth, and his absence hense, by his ascensyon into heuyn: mayster Maske is more than madde, to put that for a dyfference, as a cause after the ascensyon to make theym more offended to here of the eatynge of his body. For yf he make (as he can and doth).



**The thyrde booke.**

doth) his body to be as well here in  
erthe as in heuyn: than is hys body  
no more absent from hense thā from  
thense, as for the verpte of hys pre=  
sence in the place, though it be more  
absent in consyderacyon to vs that se  
not his body here, but in þ forme of  
biede. But the blessed angelys, se  
that one blessed body of his in heuyn  
and here in the blessed sacramēt both  
at onys. And thus you se that may=  
ster Masters argument hathe no  
pyth or strenght, yf he mene for im=  
possybyltye.

**N**owe yf mayster Master here  
mene, that after Chyestes ascensyon  
into hyuyn, it sholde be a thyng that  
sholde of reason more offende the  
Jewes to eat hys flesshe, than at þ  
tyme whyle he was here, as a thyng  
that wolde be than a mych more loth  
some mete: What deuyll reason hath  
mayster

mayster Maske to bere that madde mynde with all, & to thynke that hys glorified flesh shold be more lothsome to receiue, than yf it were vnglorified.

And yet either he meneth thus / or els he lacketh the waye to fynde the wordes, with which he wold expresse his mynde. for these are the wordes, that he maketh Chyste to saye,

If it offende you to eate my flesh whyle I am here : it shall much more offende you to eate it whan my body shalbe gone out of your syghte.

You se now that he sayth it shal more offende you to eate it whan it is gone out of your syght into heuyn. Now yf he hadde ment in the tother maner for thimpossibylite, he wolde haue sayd (except he can not speke) that it sholde more offende theym to here it tolde them that they sholde than eate his flesh, whā his flesh were so far absent from them, than to here it told them

The thy: de boke.

them that they sholde eat it Whyle it  
were present wyth them/ and not say  
it sholde than more offende theym to  
eat it. For they shall not be offended  
With the eatynge yf they eat it not.

And therefore (yf he can tell how to  
speke and expresse his owne mynde)  
he meneth here Whyle he sayth it shal  
more offend you to eat it, he meneth  
I saye that they sholde of reason  
thynke his flesshe than more lothely  
to eat after his gloriouse ascencion,  
than it was ere he dyed. Thus it ap-  
pereth that mayster Masket ment,  
And verely yf he so mene, he hath a  
madde menynge. And yf he mene not  
so: than hath he a madde maner of  
spekynge. And yet bysye that hys  
menynge is as madde that waye as  
the tother.

For as I haue shewed you, the  
thyng is no more impossible to Crist,  
to geue



to geue them his body to eate after  
his ascensyon than byfore / and ther-  
fore is maister Masket a fole to say,  
that it sholde more offende them to  
here that they sholde eate it after his  
ascensyon than before. for by theyr  
eatynge he sholde not lese it / but both  
men may haue his body here in erth  
with them, and þe angelys may haue  
it in heuyn with them, and hym selfe  
may haue it both in erth and in heuyn  
with hym, and all thys at onys.

Wherin lestē maister Masket  
myghte make some wene, that I do  
as he sayth I do, and as in dede ma-  
ster Masket doth hym selfe, that is  
to wyte mocke in this mater and lye:  
ye shal good readers here what holy  
saynt Chrysostome sayth,

Helias lefte vnto Heliseus his man-  
tell, as a very greate inherytaunce. )) Chryso.  
And in very dede a great inheritaunce )) Rom .2.  
)) ad popu-  
)) lum

p. it was,

The thyrde boke.

It was, and moze pꛛecyouse than any  
golde. And Heliseus was a dowble  
Hely/& there was than helpas aboue  
and helpas beneth. I knowe wel that  
you thynke he was a iuste and a blef  
sed man/and you wold sayne eche of  
you be in his case. what wyl you say  
than, yf I shew you a certayne other  
thyng, that all we that are seasoned  
with the holy sacramentes, haue re-  
ceyued that farre excelleth helpas  
mantell. For helias in dede leste hys  
dysciple his mantell. But the sone of  
god ascendyng vp, hath leste vnto vs  
hys fleshe. And as for helias leuyng  
hys mantell to his dysciple, leste it  
of from hym selfe. But our sauour  
Chryst hath bothe leste it styll with  
vs, and yet in hys ascensyon hath ta-  
ken it wyth hym selfe to. Lette neuer  
therfore our hartes fall for fere, nor  
let vs not lament and bywayne, nor  
drede the dysficultees of the troube-  
louse tymes. For he that neither hath  
refused

refused to shede his bloud for vs all,  
and hath also bysyde that, geuen vn  
to vs all his fleshe to eate, & the same  
bloude agayne to drynke; he wyll  
refuse nothyng that maye serue for  
our saluacyon.

¶ Now say you now good chrysten  
readers: doth not saynt Chrysostom  
with these wordes, afferme you plap-  
nely the substaunce of that that I say  
& as plapnely destrope all that may-  
ster masker sayth in his heretycall ex-  
posicion of these wordes of Chryst/  
Whych he constre weth so as he wold  
therby make a repugnaunce betwene  
the beynge of Chrystes blessed body  
in þe blessed sacrament, and the beynge  
of his body by his ascension in heuyn:  
for though mayster masker saye  
they canne not stande together, but  
is vtterly repugnaunt that his bo-  
dy sholde be here in erthe before  
p.ii. domys



The thyrde boke.

domys dape, bycause that Vntyll domys dape it shalbe styll in heuyn: yet sayth saynt Chrysostome playnely, that mayster Maske in his expositioun sayeth. for he sayth that Christe blessed body is bothe in heuyn & also in erth in the blessed sacramēt in dede. And therefore let mayster Maske leue his iestyng With me, & go ieste and rayle agaynste saynte Chrysostome. for he confuteth you mayster Maske you se well, a lytell more clerer than I. And than whither of them twayne ye shal byleue and take for the more credyble man, mayster Maske or holy saynt Chrysostom, euery mannyng owne wytte that any wyte hath, wyll well serue hym to se.

The.iiii. chapter.

**W**et mayster Maske to shewe you a ferther declaracyon of his wytte, forth with vpon his wyse and wurd

Wurshypfull exposycyon of those  
wordes of Chryst, he repeteth that  
fonde argument agayne, that Chryst  
ment not of eatynge his flesshe in the  
sacrament/Bycause that yf he hadde  
ment it, he coulde and wolde haue de  
clared his menyng more playnely.  
And in that mater thus maister Mas  
ker sayth.

Here myght Chyyste haue enstrucke his dyscyples  
the trouth of the eatynge of hys flesshe in forme of  
brede, had thys ben his menyng. For he lefte them  
neuer in any perplexite or dowt, but sought all the  
wayes by symplytudes and samplare examples, to  
teche them playnely, he neuer spake them so harde a  
parable, but where he perceyued theyr feble igno  
raunce, anon he helpt them and declared it them.  
ye and somtymes he pzeuented theyr askynge wyth  
his owne declaracyon. And thynke ye not that he  
dyd not so hetyr pes verp. For he came to teache  
us and not to leue vs in any dowt and ignoraunce,  
esperally the chiefe poynt of our saluacyon, whych  
standeth in the hyspe in hys deth for our synns.  
wherfoze to put them out of all dowt as concernyng  
this eatynge of his flesshe and drynkynge of his bloud,  
that sholde geue everlastynge lyfe, where they toke  
it for his very body to be eaten with theyr tethe: he  
sayed, It is the spyryte that geneth this lyfe.

## The thyrde boke

fleshe pzoofyteth nothyng at all to be eaten as ye  
meane so carnally: It is spyrytuall meate that I  
here speke of. It is my spyryt that draweth the har  
tes of men to me by sayth, and so refresheth them  
gostely. ye be therfore carnal to thynke that I speke  
of my fleshe to be eaten bodily. For so it pzoofyteth  
you nothyng at all. How longe wyll you be wyth  
out vnderstandyng? It is my spyryte I tell you that  
geueth lyfe. My fleshe pzoofyteth you nothyng to  
eate it, but to shewe that it shalbe crucyfyed & suffre  
for the redempcyon of the worlde it pzoofyteth. And  
when ye thus shewe, than eate ye my fleshe and  
drynke my bloude / that is ye shewe in me to suffre  
for your synnes. The veryte hath spoken these wor  
des: My fleshe pzoofyteth nothyng at all: it canne  
not therfore be false. For bothe the Jewes and hye  
dysscyples murmured and dysputed of his fleshe, how  
it shoulde be eaten / and not of the offeryng therof for  
our synnes as Charys ment. This therfore is the  
sure anker to holde vs by, agaynst all the obiections  
of the papysses, for the eatyng of Charyses body  
as they say in forme of bzede. Charys sayd, My fleshe  
pzoofyteth nothyng, menyng to eate it bodily. This  
is the key that solueth all theyr argumentes & ope  
neth the waye to shew vs all theyr false and abom  
nable blasphemouse lyes hypon Charyses wordes,  
and vttereth theyr slepyght yngelyng over the bzede  
to mayntayne Anticharyses kyngdome therwyth.  
And thus when Charys had declared it, and taught  
them that it was not the bodily eatyng of hys ma  
teriall body, but the eatyng wyth the spyryte of  
saythe: he added sayenge, The wordes whiche I  
here speke vnto you are spyryte and lyfe / that is to  
saye,



saye, thys mater that I here have spoken of with so many wordes, must be spyrytuallv vnderstanden, to geue ye this lyfe euerlastynge. wherfoze the cause why ye vnderstand me not, is that ye byleue not. Here is to the conclusyon of all hys sermon.

**M**any a fonde processe haue I redde good chrysten readers, but neuer redde I neyther a more folyshe nor a more false than this is. for the effecte and the purpose of al this processe is, that Chryst in all his wordes spoken in thys syxte chapiter of saint Iohn, ment nothyng of the eatynge of his blessed body in the blessed sacrament, but onely of an allegorycal eatynge of his body / by whiche he ment onely that they sholde byleue that he sholde be crucyfied & shedde his bloude and dye for redempcyon of the worlde.

**N**ow that our sanior bysyde al such allegories & other spirituall vnderstandinge, playnely ment of p. viii. eatynge

The thyrde boke

eatyng of his blessed body in the blessed sacrament, you haue good reders all redy sene by so many holy doctors and sayntes/ Whose playn wordes I haue rehersed you, that no mā can do wte but that in the whole conclusyon of his argument and his exposicion, master Masket hath a shamefull fall/except any mā do wte whpyther master Masket be better to be byleued alone, or those holy doctors amonge them all.

¶ But now thys false conclusyon of hys, how feebly and how falsly he defendeth, is eyn a very great pleasure to se.

¶ In this processe hath he.ii. poyntes The fyrste is that Chyrste coulde & wolde haue made it open and playne in thys place by clere and euydent wordes, yf he had ment of the eatyng of his fleshe in the sacrament.

The

The second is, that by these wordes  
It is the spyryte that geueth lyfe, my  
fleshe profyteth nothyng at all, The  
wordes that I haue spoken to you be  
spyryte and lyfe: Chyrste doth playn  
and clerely declare, both that he ment  
not the eatynge of his flesshe in the sa  
crament, and also that he ment onely  
the bylpyse that he sholde dye for the  
synne of the worlde.

Now touchynge his fyrste folysh  
poynt, I haue confuted it all redy, &  
shewed you some samples, where  
Chyrste coulde at some tyme haue  
declared the mater mych more open  
ly than he dyd, and that in great ma  
ters of our fapth.

for I thynke the sacrament of Bap  
tysme, is a pryncypall poynt of our  
fapth. And yet Chyrste taught not  
Nichodemus all that he coulde haue  
tolde hym therein as I sayd before.

p. v. And



The thyrde boke.

Matth. 12

¶ And longeth it nothyng to þ fayth  
to bpleue the remysſſyon of mortall  
ſinnes: I ſuppoſe yea. And yet could  
Chryſte yf he had wolde, haue decla  
red more clerely thoſe wordes of his,  
Who ſo blaſpheme the ſone of man it  
ſhalbe forgeuen hym. But he that  
blaſphemeth the holy gooſte, it ſhall  
neither be forgeuen him in this world  
nor in the world to come.

¶ No good chryſten man thynketh  
other, but that it is a pryncypall arty  
cle of the chryſten fayth, to bpleue þ  
Chryſt is one equale god With his  
father. And yet Chryſte (albe it that  
by all places ſette togyther, he hath  
declared it clere inough in conſuſion,  
to them that wyll not be wyllfull &  
contencyouse) yet dyd he not in euery  
place where he ſpake therof, declare  
the mater ſo clerely as he could haue  
done yf he than hadde wolde. Whiche  
appe:

appereth by that that in some other places, he declared it more clerely after. And yet in all the places of the scripture set togyther, he hath not, nor wolde not, declare it in so playne wordes/as he coulde haue done. For than sholde there neuer haue neded any of those commetes, that all the holy doctours haue made vppon it spynys. And surely so sayth Luther and these other heretykes, that there neded none. For all the scripture (they saye) is open & playne inough. And therfore they put euery manne and woman vnlerned in boldenesse and corage, to be in the scripture sufficiently theyr owne maysters themselves. But whyle they thus teache them, they forgete that by theyr owne techyng they shold holde theyr peace the selfe. And in dede so were it good they dyd, but yf they taught better.

And

### The thyrde booke.

**A**nd thus for his fyrst poynt, prayse good readers that mayster Maske maketh men perceyue hym for a double fole whan it was not inough for hym to come forth with this folyng, but he muste a goddes name bypnyng in this his one folyng wyse.

### The .v. chappter.

**N**ow as to whyng his second poynt, in that it is a worlde to se how strongly the man handleth it. for where as Christ hath by so many open playne wordes before, taught and declared, that he wolde geue his owne fleshe to be eaten, and his owne bloude to be drunken, and so often repeated it, and in suche effectuell wyse inculked it, and as who shoulde saye sette it into theyr heddes, that sayyng for the forme & maner of the eatyng  
Whych



The thynde boke.

clxxv.

Whiche he declared by his Word and  
hys dede at his holy maundy) ellys  
as for to make men sure that Verily  
eate it and drynke it they sholde, there  
could neuer more clere Wordes haue  
ben of any man despyed, nor by map-  
ster Masher hym self deuysed: now  
cometh mapster Masher forth wryth  
certayne Wordes of Christ, by whi-  
che he sayth that Christe clerely de-  
clareth, that he ment clere the contrary  
that is to wytte that his flesshe shold  
not be eaten / and also that by thys  
worde eatyng of hys flesshe, he ment  
nothyng ellys, but the blypse of  
hys deth for mennys synnes.

Now the Wordes of our saupour  
that (as mapster masher saith) proue  
these two thynges, are these. It is  
the spyryte that geueth lyfe, my flesh  
profyteth nothyng at all. The wor-  
des that I haue spoken to you be spy-  
ryte and lyfe,

These.

## The thyrde booke

**T**Hese wordes haue good reders  
in them selfe neyther any thyng in  
dysprofe of the very eatynge of hys  
fleshe, nor for the profe that he ment  
the blypse of his deth. For these wor-  
des as saynte Austayne declareth,  
speke not precysely agaynst y eatynge  
of his fleshe, as he ment to geue it  
them w<sup>th</sup> the spryte and the lyfe  
therin / but agaynste the eatynge of  
his fleshe alone, dede and cutte out  
in gobbettes, as they cōceiued a false  
opinion that he ment to make theym  
eate it, And as I haue shewed you  
before, saynt Cyrill expouneth these  
wordes after the same maner, and  
other holy doctours to. And now yf  
ye rede agayn mayster maskers wor-  
des here: ye shall fynde that all that  
semeth to proue his purpose, is onely  
the wordes of hym selfe, & nothyng  
the wordes of Christ / but hym selfe  
expou

expounyng Chyestes Word<sup>e</sup> in such  
wyse, that (as I haue shewed you)  
saynt Austayne and saynt Cyrill and  
other holy doctours, expoune it clere  
agaynste hym.

**I**f his own argumēt were aught  
worth that he sayeth against the inter  
pretacyon of all that expowne those  
wordes of Chyeste, to be spoken of  
the very eatynge, by whiche we eat  
his blessed body in the sacrament, it  
wolde make agaynste no man so sore  
as agaynst hym self eyn here in this  
place.

**F**or if it be trew that he sayth, that  
yf Chyest had ment of the eatynge of  
his flesh in the sacrament, he myght  
a wold haue in this place told it them  
playnely / a bpcause he told them not  
that poynt out playnely, therfore it  
is clere that he ment it not: than say I  
that syth in these wordes / whych  
mayster



The thyrde boke

mayster Masker sayth, is the very  
anker holde, Cryst doth not so play-  
nely declare, that he meaneth by the  
eatynge of his flesh the blypse that  
he sholde dye for our synnis, as he  
coude yf he had wolde, and wolde  
as mayster Masker sayth yf he had  
so ment. This is therefore a playne  
profe by mayster Maskers argumēt  
agaynst mayster Maskers mynde, y  
our saupour ment not so/ and than is  
all mayster Maskers mater go.

Now that our saupour doth not  
here declare that popnt clerely / that  
he ment nothyng but that they shold  
byleue that he sholde dye for theyn:  
I wyll haue mayster Maskers own  
wordes to bere me recorde. Whiche  
wyll I bene make mayster Mas-  
ker somewhat wroth wpth hym selfe,  
for wrytyng them in hym self, so fo-  
rshelp agaynste hym selfe.

**F**or where he sayth that bothe the  
 Jewes and the dyscyples, murmu-  
 red and dysputed of his flesshe how  
 it sholde be eaten, and not of the of-  
 ferynge therof for our synnes: this  
 declareth and wytnesseth well for  
 our parte agaynste his own/that our  
 sayour declared more playnely his  
 mynde for the eatyng of his flesshe,  
 than for the offeryng therof to the  
 deth for our synnes. And of very  
 trouth so he dyd in dede, though mas-  
 ter Masker saye naye an hundred  
 tymes. For of the eatyng of his flesshe  
 as I haue before said, he spake very  
 precysely, and playnely, and often/  
 and of his offeryng vpon the  
 crosse, he neuer spake playnely so  
 mych as one worde.

**F**or as for these wordes whyche  
 maister masker calleth y anker hold:  
 It is the spyrite that geueth this lyfe

## The thyrde booke.

my fleſhe profyteth inoþyringe at all,  
hath not one playne word for his pur  
poſe at all. For all the vttermoſt that  
he coulde take of theſe wordes, were  
no more but that Chryſte ſholde tell  
them that the ſpyryte is the thyng  
that geueth his fleſſhe the lyfe, With  
out whiche of it ſelfe it coulde not  
profyte them at all / and therfore the  
wordes that he ſpake were ſpyryte &  
lyfe, and to be vnderſtanden ſpyry  
tuallp, that they ſholde eate his fleſh  
wyth hys ſpyryte, and not carnallp  
that they ſholde eate hys fleſh alone  
without his ſpyryte, cut out in dede  
peces of fleſſhe, as they had concep  
ued a ſonde opinion therof, out of  
whych he ſayed all this to brynge  
them, but yet not ſo mych as he could  
haue ſayd and he had wold, nor wold  
not bycauſe of theyr vnworthynesse  
to here it / and yet that they ſhould eate  
hys



his flessch, he tolde them clere inough.  
**¶** But as I say, What one worde is  
there in all these wordes of his anchor  
holde, wherby mayster Masher may  
take one handefull holde, & Chryste  
here shewed them so clerely, that he  
ment the offerpunge of hym selfe for  
our synnys: he speketh i all these wor  
des not one word of offerpung; nor of  
crucifyng, nor of deth. And by may  
ster Mashers owne argument yf he  
had ment y way, as he well could, so  
he wold also haue told them playnly  
thus: Hirs I mene not that you shal  
eate my flessch, but y you shall beleue  
y I shall dye for your synnys. And  
yth he sayd not thus, mayster Mas  
hers owne argument hath cutte of his  
cable rope, & lost his anchore, & runne  
his shyppe hym self agaynst a rocke.  
for he sayth that yf he had ment it, he  
wold haue tolde them playne the tale  
to put them out of all doute.

## The thynde boke.

**A**nd here you se now good reders  
by mo meanys than one, as wel by  
exposicions of olde holy doctours &  
sayntes, as by the wyse argument  
of mayster masker hym self, to what  
wyse wurshypfull ende, thys ryall  
brage of his is come to passe, in whi-  
che he triumpheth ouer the catholike  
chyrch & the blessed sacramēt, where  
he bosteth thus.

Thys therfoze is the  
sure anker to holde vs by, agaynst all the obiections  
of the pappes, for the eatynge of Chyestes body  
as they say in forme of bredde. Chyest sayd, My flesh  
profyteth nothyng, menyng to eate it bodely. Thys  
is the key that solueth all theyr argumentes & ope-  
neth the waye to shew vs all theyr false and abom-  
nable blasphemouse lyes vpon Chyestes wordes,  
and vttereth theyr steyght ingelunge ouer the bredde  
to mayntayne Antichyestes kyngdome therwyt.  
And thus when Chyeste had declared it, and taught  
them that it was not the bodyly eatynge of hys ma-  
teriall body, but the eatynge wyth the sprytle of  
saythe: he added sayenge, The wordes whiche I  
here speke vnto you are sprytle and lyfe / that is to  
saye, thys mater that I here haue spoken of with so  
many wordes, must be spryтуally vnderstanden, to  
geue ye this lyfe euerlastynge. wherfoze the cause  
why ye vnderstand me not, is that ye byleue me not.  
Here is to the conclusyon of all hys sermon.

With

**U**pyth your selfe haue sene good  
 readers, that in this mater and in this  
 whole exposycyon, there are agaynst  
 mayster masker not onely the catho-  
 lyke chyrche of our tyme, but also all  
 the olde holy doctours and sayntes,  
 which with one voyce expoune these  
 wordes of Chyrste to be spoken and  
 ment of that eatynge of Chyrstes  
 flesshe, by whiche it is eaten in the  
 blessed sacrament / agaynste whiche  
 poynt mayster masker here rageth in  
 this his furpouse boste, raplynge vp  
 pon them all that so teche or byleue,  
 vnder his sprightfull name of pappys-  
 tes: I wold wytte of mayster mas-  
 ker, whither saynt Bede, saynt Au-  
 styn, and saynt Ambrose, saynt Di-  
 ceneus, and saint Hilary, Theophi-  
 lactus, saynt Cyrill, and saynt Chry-  
 sostome, were all pappstes or not?  
 If he answer pe, and saye the were:



## The thyꝛde boke.

than shall he make no man (that wise is) ashamed of the name of pappste (as odpouse as he wolde make it) yf he graunte vs that suche good godly men, & such holy doctours & sayntes were pappstes.

**N**ow yf he answer me nay, and say that they were no pappstes: than he maketh it playne and open vnto you good reders, that he playeth but the part of a folyssh capter & a iester, and doth but deceyue and moche all his owne fraternyte/ Whan by cap-  
lynge agaynste pappstes, Whom he wold haue taken for folke of a false fayth, he dyssembleth the trouth, that his here spe is not onely dampned by them that he calleth pappstes, but by them also Whom he cōfesseth for no papistes, and Whom he can not but cōfesse for old holy doctours & sayntes/ nor can not so blynd you, but that you playnely

playnely perceyue by theyr own wordes/Which I haue reherſed you, and yet ſhal hereafter more playnely perceyue, by mo holy doctours & ſayntes of the ſame ſort, & by mo playne wordes alſo of y ſame, y they do all with one voyce expounde theſe wordes of Chryſt mencioned in the ſyxtie chapter of ſaynt Iohn, to be ſpoke & ment of y eatyng of his fleſh, by which we eate it in the bleſſed ſacrament.

¶ And thus haue I good reders answered you all maſter Maſters argumentes, by whych he reproueth in generall vnder the name of papyſt, all thoſe, that is to wytte all the olde holy doctours and ſayntes, that contrary to hys heresye expounde the ſayde wordes of Chryſte to be ment of the very eatyng of hys fleſhe, and not onely of the bpleuyng of his deth for our ſynne.

z.iiii. And

## The fourth boke.

And now Wyl I come to his subtyll  
dysputacyōs, that he maketh against  
me by name in specyall, to soyle such  
thynges as I in my letter wrote a-  
gaynst Iohn ffrith.

Here endeth the thyrde  
booke.

## The fourth boke



In the syxte lese  
thus he sayth.

Here maketh N. Noze  
this argumēt agaynst the  
yonge man. Bpcause the  
Jewes merueyled at this  
sayenge: my fleshe is very  
meate & my bloude drynke  
and not at this: I am the  
doze and the very vyne, therfoze this text (sayth he)  
my fleshe &c. must be vnderstanden after the lytte-  
rall sence, that is to wylt even as the carnall Jewes  
vnder



## The fourth booke

clxxxi.

Understode it murmurynge at it, beyng offended,  
goynge theyr wayes from Cryst for theyr so carnal  
vnderstandynge therof/ and the tother textes, I am  
the doze &c. must be vnderstanden in an allegoꝝpe &  
a spꝛytual sence, bycause his hearers merueyled no  
thyng at the maner of speche.

**I** haue good readers byfore this  
argument that he speketh of, another  
argument in that ppstle of myne a-  
gaynst fyrth / whiche all though it  
went before and was redde before  
this, yet bycause it wolde not well be  
soryled, maister Masker was content  
to dyssemble it. But I shall after-  
ward anone lay it afore hym agayne,  
and sette hym to it with a festue, that  
he shall not saye but he sawe it.

**B**ut now as for this argument of  
myne, that he maketh the fyrste, I  
myse fortunied to make so feble, that  
he taketh eyn a pleasure to playe  
with it/ and therefore he soryleth it and  
soryleth it agayne / & that full dysp-  
se may be faste and sure/ and so shall

3. v. you

### The fourth booke.

you saye your selfe Whan you se all.  
But yet though he Wpne hym selfe  
Worshyp in the soylpunge, yt was no  
great Wpse dome to lese his Worshyp  
in the reherpunge, Wpth false berpung  
in hande, that I saye that those Wor-  
des of Cryste muste be Understan-  
den after that lyterall sense that the  
carnall Jewes toke therein, that mur-  
mured and Went theyr way therfore.  
for they toke yt of hys fleshe, to be  
eaten in the self same fleshely forme  
and as holy saynte Austayne sayeth  
that they shold haue eaten his fleshe  
deade withoute lyfe or spyrte, as  
bese or motten is cutte out in bochers  
shoppps. And I am very sure, that  
mayster Maske hath no such word  
in my letter, wherof he maye take  
hold to say that I say that Chrystes  
word shold be taken so. But this is  
no newe fashyon of these folkes, to  
reherse

reherse other mennes argumentes in  
suche maner as theym selfe lyst to  
make them, and the they make them  
such, as them selfe may most easely  
sople them. Whych Whyle mayster  
Masker hathe done wyth myne, yet  
hath he lytle auantage therby. Out  
to thentent that all thyng shall be  
the more open byfore your yien: I  
shall reherse you fyrste the thyng  
that he wolde be content you sawe  
not, this to wit myne own word: as I  
wrote them, whiche he reherseth  
as hym selfe maketh them new.  
These were good reader my word.  
And ouer this the very cyrcūstaūces  
of the places in the gospel, in whych  
our sauour speketh of that sacramēt  
may wel make open the dyfference of  
his spech in this mater & of all those  
other/ & that as he spake all those but  
in an allegory, so spake he this plainly  
menyng y he spake of his very body  
& his very bloud beside al allegories.



### The fourth doze.

For neyther whan our lord sayde he was a very vyne, nor whan he sayde he was the doze/there was none that herde hym that any thyng meruayled therof. And why: for bycause they perceyued well that he ment not that he was a materpall vyne in dede, nor a materpall doze neyther. But whan he sayd that his flesh was very mete, and his blood was very drynke, and that they shold not haue lyfe in them but yf they dyd eate his flesh and drynke his blood/than were they all moſte all in ſuche a wonder therof, that they could not abyde. And wherfore: but bycause they perceyued wel by his wordes and his maner of circumſtaunces vſed in the ſpekynge of them, that Chyſte ſpake of his very flesh and his very blood in ded. For ellys the ſtraungenesſe of the wordes wold haue made them to haue taken it as well for an allegoꝛye, as eyther his wordes of the vyne or of the doze.

And

The fourth booke. clxxxviii.

And than wolde they haue no more merueyled at the tone than they dyd at the tother. But now where as at the vyne and the doze they merueyled nothyng / yet at the eatynge of his fleshe and drynkyng of his blood, they so sore merueyled, and were so sore moued, and thought the matter so harde, & the wonder so great, that they asked how coulde that be, and went almoste all theyr waye. wherby we maye well se, that he spake these wordes in suche wyse, as the hearers perceyued that he ment it not in a parable nor an allegorye / but spake of his very fleshe and his very bloude in dede.

¶ To good readers here I speke of Christes very fleshe and his very bloud (as the trouth is in dede) But here I saye not as mayster masker sayth I saye, that Christ ment of his fleshe and his bloude, in suche wyse as the

### The fourth boke.

as the Jewes thought that forsoke hym therefore whych thought as you haue herde, that they sholde eate hys fleshe in the selfe fleshely forme, and also ppecemele in lothly dede go bettes, without eyther lyfe or spiryt.

**A**nd now that you haue sene hys trowth in rehersynge: you shal se a shew of his sharpe sottle wit in the soplynge. Wherin fyrst after his iuglyng fashyon, to carpe & ceder wyth wonderynge fro machynge well the matter, thus he begynneth wyth a great graunte, geuyng all the worde warnynge to be ware of me.

No chastyse reader, here haste thou not a taste but a great tunne full of Moyses myschyses, and pernyouse peruertynge of goddes holy worde. And as thou seest hym here falsely and pestilently destroye the pure sense of goddes worde: so doth he in all other places of hys boke.

**N**o good readers, now haue you a great hygh tragycall warnynge, with not a litle taste but a great tūne full



The fourth booke clxxxliii.

full at onys, of my myscheuouse  
pernycpouse false pestilent peruer-  
tyng and destroyeng of þ pure sense  
of goddes holy Wordes in this one  
place, Whych be wyll shall stāde for  
a playnte prose that I do the same in  
all other places.

**N**ow good readers albe it that ye  
myght mysse hadde me by ouerspyght  
to mysse handle this one place, and  
yet i some other to write wel ynough:  
yet am I content to take the condycp  
on at mayster Maskers hand, that if  
myne hadelpng of this one place, be  
such an hepyghnouse handelpng, as ma-  
keth it suche a pernycpouse pestilent,  
not onely puerpson, but also destruc-  
cyon of the pure sense of goddes ho-  
ly worde: neuer make examynacyon  
of any other worde of myne farther.  
for I than forthwyth confesse euen  
here, that I haue in al other places  
wyten wronge euerwyth.

But

### The fourth booke.

But now on the tother syde, though  
you shold happe to fynde that in this  
place, I haue somewhat ouer sene my  
selfe, in mysse takynge of some one  
worde for an other, without the effecte  
of the mater chaunged: than wyll I  
requeyre you to take my faute for no  
greater than it is in dede / nor mysse  
truste all my wrytynge for that one  
worde in this one place mysse taken,  
without the mpyrrynge of the mater.  
for suche a maner mysse takynge of  
a worde, is not the dyscopenge of the  
pure sense of goddes holy worde.  
And therefore if you fynde my faute  
good readers no ferther than suche:  
ye wyll I doubt not of your equitye,  
byd mayster Masker leue his iniqui-  
te, and chaunge his hygh tragicall tre-  
mes, and turne his great tunne full  
of pernyciouse pestilent false peruer-  
tynge popsen, into a lytell taste of  
hollesome

The fourth booke. clxxxv

hose some inough, though some what  
smale and rough rockell wyne. And  
therfore lette vs now se wherin he  
layeth this greate hygh hepe of mys-  
cheuouse peruertynge. So thus good  
readers he sayth

ffyrste where Moze sayth, they meruayled at Chry-  
stes sayenge, my flesshe is very meate &c. that is not  
so. Neyther is there any suche worde in the tecte,  
excepte Moze wyl expoune murmurabunt id est  
mirabantur. They murmured, that is to saye they  
meruayled/as he expoweneth oportet, id est expedie-  
et conuenit, he must dye, or it behoueth hym to dye/  
that is to saye it was expedient and of good congru-  
ence that he shoulde dye &c. This poete maye make, a  
man to spynishe an asse, and blacke whyte, to blete  
the symple eyes.

Now good readers, I wote well  
that you consider that the cause wher-  
fore I spake of the meruaylsing that  
they had, whych herde Chryst speke  
of the eatynge of his flesshe, was by  
cause that none of those that herde  
hym at other tymes call hym selfe a  
wyne or a doze meruayled any thyng  
therat/so that by the great difference

21. of



The fourth booke.

of the behauour of þ herets, it might  
Well appere that there was greate  
dyfference in the spekyng / and that  
the tother t wo were well perceyued  
to be spoken onely by waye of alle-  
gorye, and the thyrde to be spoken of  
his very flesshe in dede / Where as  
fyrth helde opinion þ thys was none  
other wyse spoken, but onely by way  
of an allegorye as the tother t wayne  
were.

¶ Now good readers, yf you reade  
my wordes agayne, & in every place  
of them where I write they meruey-  
led, it wolde lyke you to put out that  
worde they merueyled, and set in this  
worde, they murmured, in the stede  
therof: ye shall fynde no chaunge  
made in the mater, by that chaunge  
made in the wordes. But you shal se  
myne argument shal stand as strong  
with that worde, They murmured/  
as

The fourth booke: clxxxvi

as With this worde, they merueyled:  
 for Whan at the herynge of Chryste <sup>Jo. 8. 6.</sup>  
 wordes spekyng of the eatynge of  
 his fleshe, the euangelyste sheweth  
 that many of the herets murmured / <sup>Jo. 8. 15.</sup>  
 and neyther at the callynge of hym  
 selfe a vyne, nor at the callynge of  
 hym selfe a dore, none of his herets <sup>Jo. 8. 10.</sup>  
 murmured for y maner of spekyng:  
 it appereth as well the dyfference in  
 Chrystes spekyng, by the dyfference  
 of dyuerse his herets at y tone word  
 murmurynge, and at the tother I do  
 not murmurynge, as at the tone mer-  
 uaylynge, and at the tother I do not  
 meruaylynge.

¶ So thus you se good readers, that  
 in this mater in Whiche mayster mas-  
 ker maketh his great out cry vppon  
 me, for chaungynge of this worde  
 murmurynge, into this word meruay-  
 lynge, sayth there is no chaunge in the

A.ii. mater

The fourth booke.

mater by the chaunge of the worde,  
but myne argument as stronge with  
the tone worde as with the tother: I  
neyther haue done it of any fraude  
for auantage of myne owne parte  
in the mater/nor yet syth the chaunge  
is but in the worde without chaunge  
of the mater, I haue not thereby per-  
nycioufely and pestylently by the  
whole tunne full of falsshed at onys,  
peruerted and destroyed the pure  
sense of goddes holy worde. But it  
appereth well on the tother syde, that  
mayster Masker hath geuyn vs  
here, I wyll not be so sore to saye a  
tunne full, but at the leste wyse a ly-  
tell pretty taste of hys lytell pretty  
falsshed, wyth whych a lytell he pre-  
tyly belpeth me.



The .ii. chapter.

**B**ut yet shall you now see his wyte  
and hys truth bothe a lytell bet-  
ter tryed, eyn vpon thys same  
place, in whiche with hys huge excla-  
macions he maketh hys parte so  
playne.

**A**s for oportet of wherche he spe-  
keth here, we shall talke of after in  
another place. But now to wchynge  
this worde they meruayled / mayster  
Masker sayth thus. That is not so, nor  
there is no suche worde in the texte. So you see  
good readers that he sayth two thyn-  
ges. One that it is not so, and another  
that there is no such worde there in y  
texte. As for the word good reader I  
wyl not greatly stryue with hym.  
But where he sayth it is not so, and  
therin affermeth that they meruay-  
led not: I thynke the wordes of the  
text wyl wel mayntayn my sayeng.

## The fourth booke

For good reader, Whan they sayde,  
How can he geue vs his flesh to eate?  
And Whan they sayd, Thys word is  
harde and who can here it: Do not  
these wordes proue that they mer-  
uayled and thought it straunge, Whā  
they called it so hard & no man might  
abide to heare it, asked how he could  
do it, bycause they thought it impossi-  
ble: ¶ Now you se good readers, &  
gospell sayth the selfe same thyng  
that I say, thought it say not the self  
same worde / and therfore lyeth may-  
ster Maske in sayenge it is not so.

¶ But by thys wyse waye of may-  
ster Maske, yf I had wyrtē that  
2. Reg. 13. Absolon Was angry With Amnō his  
brother for violatynge his syster  
Thamar: mayster Maske wolde  
say, so good reader here thou hast not  
a taste But a tunne full of Morys per-  
nicouse peruerctynge of goddys holy  
word /

The fourth booke clxxxviii.

Word/as thou seest hym here falsely and pestilently destroye the pure sense of goddes Worde, so doth he in all other places of his Worke. For where he sayth þæt Absolon Was angry With Amnon, it is not so, neyther is there any such Worde in the texte/ except More Wyl expoune oderat eū, id est irascebatur ei/ he hated him, þæt is to saye, he Was angry With hym / as he expouneth murmurabāt id est mirabantur/they murmured, that is to say the meruayled. And thus maye thys poete make a man to sygnifye an asse. For the byble sayeth not as More sayth, that Asolon Was angry With Amnon. For the texte sayeth no more, but that Asolon hated Amnon, and caused hym to be kylled.

Now lyke you now good reders this Wyls solucyon of mayster Maske: This proueth not hym a poete

A.iiii. that



The fourth booke

that can make a man signyfye an asse  
But proueth hym rather in stede of a  
poete, and in stede of a man, a Very  
starke asse in dede.

The .iii. chapyter.

**B**Ut of Very trouth good reader,  
Not without a good cause and a  
great, I dyd rather touche the  
thyng y<sup>e</sup> Was the cause of the Jewes  
murmur and theyr dyssensyon whan  
they dysputed vppon the mater, than  
I dyd theyr murmur and theyre dys  
sensyon. For of trouth where he sayd  
Gos. 10. of hym self that he Was a doer: there  
are dyssensyon amonge his hearers  
vppon that worde of hys, and vpon  
other wordes that he spake therewith  
at y<sup>e</sup> same tyme / so y<sup>e</sup> the gospel sayth,  
Gos. 6. And there was dyssensyō among the  
Jewes vpon these wordes / some say-  
enge that the deuyl was in hym and  
some sayeng nay, and that the deuyl  
was

The fourth booke clxxxix.

was not wont to make blynd men se/ ,,  
as there was here dissensyon and dys-  
putynge vppon these wordes of ea-  
tyng of his fle she. But in the .x.  
chapyter they nothyng meruay-  
led of his callinge hym selfe a dore  
for he expownded y parable at length  
so that they perceyued well that he  
calied hym selfe a dore, but onely by  
waye of an allegory. And therfore  
of callinge hym self a dore they mer-  
uayled not of that worde when he de-  
clared yt, for they perceyued it for a  
parable. But they dysputed vppon  
that worde and vppon his other wor-  
des also, wherein he sayde that no  
man could kyl hym agaynst his wil, Ioh. 10.  
and that he wolde dye for his shepe,  
and that he had power to put awaye  
his soule and take it agayn. Of these  
thynges they dysputed, and thought  
theym straunge and meruaylouse to.

A V. But.

## The fourth booke,

But not for the Wordes or the maner  
of spekyng, But for the Very mater.  
For all they Vnderstode, the Wordes  
metely Wel/ But many of them byle-  
ued them not. But not one of theym  
dyd so take that Worde, I am a doze,  
as that they meruayled howe that  
could be. And therefore none of the for  
any suche meruayle sayd there, how  
can he be a doze: as these Iewes said  
here, howe can he geue vs his fleshe  
to eat? And therefore as I saye,  
therin appereth Well that our sauy-  
our in the tene place called hym selfe  
a doze by waye of a parable / and in  
the tother spake of the eatynge of his  
owne Very fleshe yt selfe, besydes  
all parabes. Whych Well appered  
I saye by hys audyence. For the  
tene Worde they perceyued for a pa-  
rable, and therefore none of theym  
meruayled of the maner of the spe-  
kyng.



kyng of that worde, though they  
meruayled and murmured and dys-  
puted at the thyng that the parable  
ment. But in the tother place, ma-  
ny meruayled at the thyng by the  
selfe same name that he gaue therto,  
sayenge, howe can he geue vs hys  
fleshe to eate? Whereby yt well appe-  
reth that they pceyued that he spake  
of very eating of his fleshe in dede / &  
in y tother place appereth not y they  
thought he ment that he was a very  
dore in dede, but the contrarie playn  
appereth. For Chryste by his playn  
and open exposycyon of that para-  
ble, despyered theym clene from all  
occaspon of thynkyng that he ment  
hym selfe to be a very dore in dede.

But in these wordes of eatyng  
of hys fleshe, bycause he wolde  
geue hys very fleshe to be eaten  
in very dede, therfore he more  
and

## The fourth booke.

and more tolde them styll the same/ and  
also tolde theym hym selfe was god,  
and therefore able to do yt/ and ouer  
that gaue theym warnynge that they  
sholde not eat it in dede gobbettes,  
But sholde eat it quicke With spryt  
and lyfe. for his wordes were spryt  
and lyfe. for his fleshe sholde eate  
anayle nothyng. And that though his  
bodye sholde be eaten by many sun/  
dry men in many sundry places, yet  
sholde yt neuer the lesse be also styll  
Whole and sounde, Where so euer he  
wolde besyde. Wherch he declared by  
his ascensyon Wyth his bodye persyte  
into heuen, not withstandynge that it  
sholde be byfore that, eaten of many  
men in erthe.

**Joh. 6.**

¶ And thus haue I good reders as  
for this solucyon of maister Masket,  
made open and playne vnto you/ his  
falsed and his fols both/ and made yt  
clere

The fourth booke.

cxcl.

clere for all his hygh pernyouse pe  
styent wordes, both that I haue had  
led this place of the scripture right, &  
also taken rather the sentēce than the  
word. And I haue also by occasyō of  
his wise solucyon, caused you to per-  
ceyue that in myne argument was  
and is more pyth and more strength,  
then peraduentur euery man percey-  
ued before. And therefore thus mych  
worshyp hath he donne by thys his  
fyyste solemne solucyon.

The.iiii.chapiter.

**B**ut in his seconde solucyon, he  
specyally sheweth hys depe in-  
spighte and cunnynge, and myne  
ouerspight to shamefully. For there  
in so thus he sayth.

But yet for hys lordes pleasure, let vs graunt hym  
that they murmured, is as myche to saye as they  
murmured, by cause perchance the one may folowe  
at the tother.

And than do I aske hym whither  
Chapiter



## The fourth booke

Chypples dyscyples and hys apostles, herde hym not and vnderstode hym not, when he sayde I am the doze and the vyne, and whan he sayde my fleshe &c. If he sape no o2 nape, the scrpyture is playn agaynst hym Joh. 6. 10. 15. If he sape ye o2 pes: then yet do I aske hym whpyther his dyscyples & apostles, thus herynge and vnderstandynge his wo2des in all these thez chapters, wondered and meruayled as mayster Moze saythe, o2 murmured as hath the texte at thez maysters speche what thynke ye Moze must answere here: here may you se whpyther this old holy vpholder of the popes chyrch is brought, enyn to be taken in his owne trappe. For the dyscyples & hys apostles neyther murmured no2 meruayled, no2 yet were not offended with thez mayster Chypples wo2des and maner of speche.

**T**o good readers, here mayster Maskeer bycause he thynketh yt not ynough for his worship, to shew him selfe ones a fole by his fyrst solucio; cometh nowe farther forth to shew him selfe twise a fole, ye thyrse a fole, by the secunde.

**A**nd fyrst for a way to come there to, he sayth he wyll graunte me for my lordes pleasure, that they murmured is as mych to say as they meruayled.

napled. In Whych grauntynge he doth me no great lordly pleasure. For I haue as you haue herde well, proued hym al redy that I nede not hys grauntynge therein. But verysly in the cause that he addeth therto, when he sayth because perchaunce the tone maye folowe at the tother, therein he doth me a very great lordely pleasure. For yt is eyn a pleasure for a lord and for a kyng to, to se hym play so farre the fole, as without necessitye to wyte in that worde hym selfe, which helpeth myn argumēt agaynst hym self, and maketh all his wonderynge y he hath in his fyrst solucyon vppon me, fal in his own necke. For yf theyr murmuring folowed vppō theyre metuaplynge, as hym selfe here sayth that peradventure yt dyd: than playeth he fyrste peradventure the fole, to make suche an oute  
ccxc

## The fourth booke

crpe vppon me for sapenge that they  
meruailed, where the texte saith they  
murmured / as though I wyth that  
word vtterly destroyed þ pure sense  
of goddes holy word. for that word  
dothe not so pestylently peruerthe the  
sense, yf yt maye stande with the sen  
tence, as yt maye in dede, yf mayster  
Masker saye trewe that peraduen  
ture the tone maye folow vppon the  
tother / that is to wit the murmurynge  
vppon the meruaylynge, for so he  
meaneth therby. for as madde as he  
is, he is not I thynke so madde yet,  
as to meane that the meruaylynge so  
lowed vppon the murmurynge. for  
they meruaylsed fyrst and murmured  
after. And now syth this one worde  
of his therfore, ouer throweth all his  
wondering, that he hath made on me,  
and proueth hym selfe wyllynge and  
wyttynge in all his hygh tragycall  
exclamacion



exclamacion agaynst his owne conscy-  
ence, and his owne very knowledg to  
hpye me: he hathe therein as I saye  
done me a very special pleasure, to se  
him so farre play the fole, as to bring  
forth that worde hym self / specpally  
where there was no nede at all, but  
euen for a garnyshe of his induccion,  
wyth a shewe of his cunnynge, to  
make men know that he hadde not so  
lytle letynge, but that he wist well  
ynough hym selfe that he had shame  
fully hpyed me in all that euer he  
hadde cryed oute agaynst me, concer-  
cynge any mysse constreynng of  
that place of holy sctypture.

The .v. chappter.

**W**hen after thys hys double  
folye well and wysely putte  
forth at ones, he bryngeth me to myn  
opposycyon. And therein he handeleth  
me so hardly, & I cā not scape, which  
Waye

Waye so euer I take. Whether I say  
that Chrystes dyscyples and apost-  
les herde and Vnderstode theyr map-  
sters Wordes in all the thre places, or  
that I saye that in any one of those  
thre places they Vnderstode him not.  
for here to be sure to holde me in on  
both sydes that I scape not, he shew-  
eth what daungeour I fall in, whiche  
Waye so euer I take. for he sayeth  
that on the one syde I denye the gos-  
pell yf I answer no or naye, and  
on the tother syde I am taken in myn  
owne trappe, yf I saye ye or yes.  
¶ And surely here he playeth the  
wysest poynte and the moste for hys  
owne suertye, that I sawe hym play-  
yet. for ye shall Vnderstand that in  
the fyrste parte of my Confutacyon  
in the thyrde booke the .clxxx. syde, for  
as myche as Tyndale hathe ben so  
longe out of England, that he could  
not

The fourth booke.

cxliii.

not tell howe to vse these englyshe  
aduerbys, naye and no, ye and yes:  
I gaue hym a rule and a certayne  
samples of y<sup>e</sup> rule, wherby he mighte  
serue where he shold answer naye,  
and where no, and where ye & where  
yes.

**T** Nowe mapster Master Whan  
he wrote hys booke, neyther haupnge  
my booke by hym, nor the rule by hart  
thoughte he wolde be sure that I  
sholde fynde no suche faute in hym/  
and therfore on the one syde for the  
answere, assygneyth ye and yes both/  
and on the tother syde bothe naye  
and no / leuyng the choyce to my  
selfe, whych he durst not well take  
vpon him, lest he myght shew therein  
suche congtuptie in the Englyshe  
tonge; as he sheweth in some other  
thynges wherein he speketh englyshe  
as congrewe, as a man myghte that

D ii. had



The fourth booke.

hadde lerned his englishe in a nother  
lande.

**B**ut now muste I answere hym  
to his subtyll questyons. Dis fyrste  
questyon is thys.

**H**e asketh me, Whether Chryst  
discypples and his apostles, hard him  
not and vnderstode hym not, Whā he  
sayde, I am the dore, and Whā he  
sayde, I am the vyne, and Whā he  
sayde, my fleshe is verely meate &c.

**M**aster Maskar is so wyly that  
I must nedes take better hede what  
I answere him, thā I shold nede, yf  
I were to answere a good plain man  
of the countrey. For maister Maskar  
in p. 29. lese boasteth hym selfe of his  
cunnynge crafty and sayth.

It ys verely the thyng that I desyre euen to be wy-  
ten agaynst in thys mater. For I haue the solucy-  
one of al thers obiectyons redy.

**N**ow sayth therefore this man is so  
cunnynge, and hath his answeres so  
redy

# The fourth booke.

cxv.

redy for all obieccyons that men may  
lay to hym: he can not be by lykely-  
hed but wonderfull sure & redy, with  
subtyll replacions, agaynst all an-  
swers that men maye make to those  
opposicions that he deviseth agaynst  
other men him self. I wyll therefore  
be as ware of him as I ca. And fyrst  
I say that his questyon is captiouse.  
for he asketh one answer to thre  
thynges at onys / and in eche of the  
thre he asketh me two questyons at  
ones. for he asketh of ydore, and the  
byne, and of his fleshe, all thre at  
ones. And yet of eche of these not a  
double qstion as I told you / but a qua-  
treble questyon at ones. for he as-  
keth both of his apostles and the disci-  
ples / and not onely whether all these  
herde Chryste at all thre tymes, but  
also whether all these vnderstode  
hym. And all twelve questyons  
B iii. maye:

The fourthbooke.

mapster Maske Wyflyp to Bygple  
suche a symple soule as I am, as-  
keth in one questyone at ones. And  
therfore lest he betrappe me, I  
shalI some what at the leste wyse dy-  
uyde the ym.

¶ And than I saye to the fyrste que-  
styon Whither Chyestes dyscyples  
and apostles harde hym not and vnder-  
derstode hym not, when he sayde I  
am the dore: because the questyon  
ys yet double and captyouse, I pur-  
pose to make sure worke & answer,  
that I can not tel, I thinke that some  
dyd and some dyd not, for some of  
them I bene were not there.

¶ Nowe yf he saye that he meaneth  
onely them that were there: so wold  
I to haue taken hym, yf he were a  
good playne soule, and not suche a  
sotte sophystre that longeth to be ar-  
guyng, and hath all thynge so redy  
vppon



Upon his fyngers endes.

**B**ut go to now, though I could  
yet haue other answers for hym yf  
I wolde: yet for hys lordely plea-  
sure I shalbe content to graunt hym,  
that they bothe herde hym and vnder-  
stode hym / wherein I graunte hym  
more yet I promyse you, than he can  
precysely hynde me to by the texte.

All thys grauntynge for this place  
geueth hym no grounde yet.

For  
here I am well contente, not onely  
to say al that he sayth, that is y his a-  
postles and his disciples vnderstode  
that Chyrste calleth hym selfe the  
soze but by a parable / and therefore  
metuailed not at y maner of speking.

But I saye more to, that so dyd al-  
so the Iewes that reproued hym and  
repugned agaynste hym. And saye  
also that they repugned so myche the  
more agaynste hym, and so myche

W iii. the

## The fourthboke.

the more murmured and disputed agaynst the mater, in how myche they more vnderstode the maner of spekyng and that parable. For they wiste well that worde of the dore, was spoken by a parable, for Christ playnly expounded it. But they murmured myche at that þ no man might well come in but by hym.

Job. 15.

¶ Let vs now to þ secund than. And where he asketh me whither Christes discyples and his apostles, herde hym not and vnderstode him not, when he sayde, I am the very vyne: here I wolde for myne owne suertye aske hym, whither he meane by Christes discyples and apostles, some of both sortes, or elles those disciples onely that were both discyples & apostles, Dowd be it yf I shold aske him thus he wolde say I dyd but tryfle / & that  
euer

every man make well wytte by the  
 puttyng of hys questyon, that he  
 meneth of eyther sorte some. for els  
 he wolde haue sayd no more but apo-  
 stles which had ben inough if he had  
 ment but them. And also it were a-  
 gaynste his purpose, yf Chrystes  
 other dysciples vnderstode hym not,  
 though his apostles dyd. Well I am  
 content than to take it so. And than  
 vnto the questyon, whither his discy-  
 ples and apostles harde not Chryste  
 and vnderstode hym not, whan he  
 sayd I am the very vyne: to this  
 questyon copulatyue I answered no.  
 But than mayster Masket re-  
 plyeth, that the scripture is playne  
 agaynste me. But vnto that repli-  
 cation I say naye. for I saye that the  
 scripture there wyth saynt Marke &  
 saynt Luke set vnto it, proueth myne  
 answer trewe. for it appeareth well

V. v. among



## The fourth booke.

amonge them thre, that byspide thapostles, none of his other dyscyples vnderstode hym, for none of his other dyscyples herde hym, for none of his other dyscyples were there, nor yet all his. xii. apostles neyther / for Judas was gone before. So that in this parte of his fyrste questyon, mayster Maske hath geuen hym selfe a fall in the subtyll proponyng of his questyon. As to the vnderstandyng, I agre that they that were there vnderstode hym, whiche maketh nothyng agaynst me.

¶ Now to the thyrde place whan he asketh me whither Chrystes dyscyples & his apostles herd hym not and vnderstode hym not, whan he sayed, my flesh is very mete &c. fyrste as for his dyscyples I saye no not all. Than sayth mayster Maske that yf I say nay or no, the scripture is playne

The fourth booke crebill.

Playne agaynst me. Iohn. 6. But to  
that say I agayne, that when I saye  
no, y<sup>e</sup> scripture is eyn there with me.  
for as the gospell there playnely tel  
leth, many of his dysciples though  
they herd hym well, dyd vnderstand  
hym amysse. for though they vnder  
stode hym ryght, in that they percey  
ued that he spake of the very eatyng  
of his very fleshe: yet they vnder  
stode hym wronge, in that they toke  
hym that they shold eate it in the self  
flesshely forme & in dede ppyeces with  
out lyfe or spryte / and therefore they  
went theyr waye from hym and lefte  
hym, and walked no more after with  
hym. Here hath mayster masker an  
other fall in this place to, to whyng  
his fyrst questyō as for y<sup>e</sup> dysciples.  
¶ But what saye we than for thapo  
stles? dyd not they vnderstand hym  
what yf I here wolde say naye: than  
except

## The fourth booke.

except mayster Masket could prouue  
yes, eilys is not onely his fyrst que-  
styon gone, whych he maketh for a  
Waye to the secunde / but his secunde  
questyō is clerely gone to, wher with  
he wolde make me be taken in myne  
owne trappe. And therefore fyrste for  
argument sake, I denye that thapo-  
stles them selfe vnderstode Chryst  
worde.

Now wyll now mayster  
Masket proue me y they dyd, Mary  
sayth he; for they were well acquainted wpth  
suche phrasys. And answered theyr mayster Chryst  
whan he asked theym, wyll you go hence fro me to  
Lorde sayd they to whom shall we go, thou hast the  
wordes of euerlastynge lyfe / & we beleue that thou  
arte Chryste the sone of the lyuynge god.

Now good reader I thynke there  
be some textes in scrypture that may  
ster Masket vnderstandeth not no  
more than other pore men. But yet  
yf he wyll not agre that, but say that  
he vnderstandeth: yet yf we wolde  
put



The fourth boke      cxcix.

put þe case that there were some such  
one texte, he wold I thynke admytte  
the case for possible. Let vs than put  
him hardely none other, but eyn the  
same wordes of Chryste that we be  
now in hande wythall. For no man  
vnderstandeth any word worse than  
he vnderstandeth those, eyn yet  
whyle he wyrteth on them. If hym  
selfe had ben than of that flocke, and  
had sene all other thynges in Chryst  
that his apostles saw, and had byle-  
ued in hym, and had not mysse trusted  
Chryste, but ben redy to do what he  
wolde byd hym do, and byleue what  
he wolde byd hym byleue / but had  
yet as for those wordes of eatynge  
Chrystes flesshe thought them hard  
to perceyue what Chryste ment by  
theym / but though he fully vnder-  
stode them not as he thought, yet he  
dowted not but that good they were  
that

The fourth booke.

that god spake, and that Chryst if he  
taryed hys tyme, wold tell hym fer-  
ther of the mater at more leysour: yf  
now whan other went theyr waye,  
Chryst wolde haue sayde vnto hym,  
wylte thou mayster Master go thy  
waye fro me to: Whyther wold than  
mayster Master haue letted to save  
euyn the seife same wordes that the  
apostles sayd with other lyke, why-  
ther sholde I go fro the good lord?  
Thou haste the wordes of euerla-  
stynge lyfe, & I byleue and knowe  
that thou arte Chryst the sone of the  
spynng god, and art able to do what  
thou wylte, and thy wordes be holy  
and godly whyther I vnderstande  
them or no, and thou mayst make me  
perceyue them better at thy fether  
pleasure. wold mayster master haue  
ben contented to saye thus: or elles  
wolde he haue sayd: Nay by my fay,  
good

The fourth booke

cc.

good lord, thou shalt tell me this tale a litle more playnly þ I may better perceyue it by a by, or els wyll I go to the deupst with pender good fellows, and lette theym dwell wyth the that wyll.

Now ys mayster Masker wolde (as I wene he wolde but ys he were starke madde) haue sayde the same hym selfe that saynt Peter sayde / or be content at the lest that saynt Peter sholde saye it for hym, though hym selfe hadde not well and clerely perceyued what Chryste ment by those wordes: Now can he now proue by the same wordes of theys, that thapostles vnderstode hys wordes than.

Thus you se good readers, that of his two questyons; the fyrst haue I so answered that it is come to no thyng / (ys I wolde stycke wyth hym



### The fourth booke.

hym styll at hys answere) tyll he haue better proued me than he hath yet, that thapostles in the syxte chapyter of saynt Iohn dyd vnderstand Cristes wordes. And now therfore tyll he haue better handeled his fyrst questyon, he can agaynste me neuer vse his secunde, wherby he boosteth that I coulde make none answere, but suche as sholde take my self in myne own trappe. From whych syth I am cleene ascaped all redy, by the answereynge of his fyrste questyō, you may good readers se, that mayster Mashter goth as wylyly to worke to take me, as a man myghte sende a chylder about wyth salt in hys hand, and byd hym go cache a byrde, by layenge a lytell salt on her tayle / & whan y byrd is flogen, comforte hym than to go cache another, and tell hym he hadde caught y and it had carped a lytell.

The fourth booke.

cccl.

The. vi. chapyter.

**B**ut yet to se now how craftely  
he could betrappe me if I wold  
let hym alone: Let vs graunte  
hym for hys lordly pleasure, that the  
discypples and apostles vnderstode  
Christes wordes well in all thre pla-  
ces, not onely whan he sayd he was  
the dore / and whan he sayde he was  
the vyne / but also whan he sayde, my  
fleshe is verely meate. What now?  
Mary than sayth mayster Masher,  
If I were answere ye or yes: than do I aske hym  
further, whither Christes discypples and apostles  
thus heyrnge and vnderstandynge hys wordes in al  
the thre chapyters, wodered & merueyled (as I were  
sayth) or murmured (as hath the texte) at theyr may-  
sters speche. what thynke you I were muste answere  
here: here maye you se whither this olde holy by-  
holder of the popes chyrche is brought, euen to be  
taken in hys owne trappe. For the discypples and hys  
apostles neyther murmured nor merueyled, nor yet  
were not offended wth this theyr mayster Christes  
wordes and maner of spekyng.

**I**n what trappe of myne owne or  
his eyther, hath mayster Masher  
caught

**The fourth booke.**

**Yohā. 10.** caught me here: Mine argumēt was  
ye wote well, & at the herynge Crys-  
**Yohā. 15.** tian saye, I am the doore, & I am the very  
vyn: no man interuayled at the ma-  
ner of spekyng, bycause that euery  
**Yoh. 6.** man perceyued his wordes for alle  
gories & parables. But in the thyrde  
place where he sayde, My fleshe ys  
very meate, And the brede that I  
shall geue you is my fleshe. And ex-  
cepte you eate the fleshe of the sone  
of man, and drynke his bloude, you  
shall not haue lyfe in you: so many  
interuayled bycause they perceyued  
well it was not a parable but that he  
spake of very eatynge of his fleshe  
in dede, that of all his heretys very  
few could abyde it, but murmured &  
sayd how can he geue vs his fleshe  
to eate. And his own dyscyples sayd,  
Thys worde is harde, who maye  
here hym, and went almost all theyr  
way. Now whan the effecte of myne  
argu-



# The fourth booke

ccii.

argument is, that in this poynt many  
meruapled at the thyng, as a thyng  
playnely spoken, and not a parable,  
but a playne tale that men sholde be-  
truly rate his flesshe / and that no man  
meruapled at the tother two maner  
of spekyng, bycause they perceyued  
them for parables: What maketh it  
agaynste me, that in the thyrde place  
there were some that meruapled not  
nor murmured not syth that though  
some dyd not, yet many dyd, & bothe  
meruapled & murmured & went theyr  
way, & that farre the moste part, and  
saue the apostles almost euerichone.  
And be truly the tother dyscyples as  
saynt Chrysostome sayth, those that  
than were present (agaynst master  
masters sayeng) went theyr wayes  
all the maynre.

Where is now good readers thys  
trappe of myne owne makynge, that

C.ii.

I am

The fourth booke.

I am fallen in: hath my master Mas-  
ter caste me downe so depe, with pro-  
uynge me that some meruayled not,  
where I sayd many dyd: Be these  
two propositions so sore repugnaunt  
and so playne contradictory: Many  
meruayled, and some meruailed not,  
that because I sayd the fyrste, and  
he proueth the secund, therefore I am  
quyte caste and caught in myne owne  
trappe: This man is a wyly shrew  
in argument I promyse you.

The. vii. chapter.

**B**ut now that I haue good rea-  
ders so fayne escaped my trappe  
I truste with the helpe of some  
holy saynt, to catch my master Master  
in his owne trappe, that his master-  
shyppe hath made for me.

**C**ye wote well good readers, that  
the trappe whiche he made for me,  
were

Were these two wyly capcouse questyons of his, with whych he thought to cache me / that is to wytte, fyrste whycher the dyscyples and apostles hard and vnderstode our saupour in all thre places / and than vpon myne answer ye or yes, his other questyō fether, whycher they meruayled or murmured. Vnto whych whyle I haue answered no : now by the trappys of his questyons he rekeneth me dreyn to be caught in myne owne, bycause I sayd that many merueyled / as though many other might not bycause the apostles dyd.

¶ Now before I shewe you howe hym selfe is taken in his owne trappe ye shall here his owne glourouse wordes with which he boasteth y he hath taken me, & wolde make men wene it were so. Lo these are his wordes.

Here may you se, whether thys olde holy vpholder of the popps chyrche is brought, eyn to be taken in



## The fourth booke

Hys owne trappe. For the dyscyples and his apostles  
 neyther murmured nor meruayled, nor yet were not  
 offended w<sup>th</sup> this the<sup>r</sup> mayster Chrystes worde  
 and maner of speche. For they were well acquainted  
 w<sup>th</sup> such ph<sup>r</sup>ases, & answered the<sup>r</sup> mayster Cryst  
 when he asked the<sup>m</sup>, wyl<sup>l</sup> ye go hence fro me to  
 Lozde sayd they to whome shall we go: thou haste  
 the wordes of euerlastyng lyfe, & we beleue & thou  
 art Chryste the sone of the luyngge god. Lo mayster  
 moze, they neyther meruayled nor murmured. And  
 wh<sup>y</sup>r for bycause as ye saie, they vnderstode it in  
 an allego<sup>r</sup>ye sence, and perceyued well that he ment  
 not of hys mater<sup>r</sup>all body to be eaten w<sup>th</sup> the<sup>r</sup>  
 teth: but he ment it of hym selfe to be beleued to be  
 very god and very man, haun<sup>g</sup>e fleshe and bloude  
 as they had, and yet was he the sone of the luyngge  
 god. Thys bylpe gathered they of all hys sp<sup>r</sup>yt  
 uall sayenges, as hym selfe expouneth hys owne  
 wordes sayenge, My fleshe profyteth nothinge,  
 me anyng to be eaten: but it is the sp<sup>r</sup>yte that ge  
 ueth this lyfe. And the wordes that I speke vnto  
 you are sp<sup>r</sup>yte and lyfe. So that who so beleue my  
 fleshe to be crucyfed and broken, and my bloude  
 to be shede for hys synnes, he eateth my fleshe and  
 drynketh my bloude, and hath lyfe euerlastyng. And  
 thys is the lyfe wherw<sup>th</sup> the ryghtuousse lyueth  
 euen by sayth. Abacuk. 2.

¶ Lo good reader here haue I reher  
 sed you his wordes whole to thende.  
 And yet bycause you shall se that I  
 wyl<sup>l</sup> not hyde from you any p<sup>r</sup>ece of  
 hys,

hys, that may make for any strength  
of his mater: I shal reherse you yet  
ther his other wordes wyrtten in his  
13. sefe, whiche I wolde haue tou-  
ched before, sayynge that I thought  
to reserue it for hym, to strength with  
all thys place of his, where it myght  
do hym best seruyce / where he wold  
proue agaynst me to trappe me with,  
that the cause why the dyscyples and  
apostles merueyled not, nor murmu-  
red not, nor were not offended, was  
because they vnderstode Chyestes  
wordes to be spoken not of very ea-  
tyng of hys fleshe, but onely of the  
bylyfe of his passyon by waye of a  
parable or an allegorie / as he spake  
those other wordes whan he sayed, I  
am ydore, & whan he sayd, I am the  
vayne. The wordes lo of M. Masket  
with which he setteth forth the profe  
of this point in his. 13. sefe be these, in  
C. iiii. the

John. 10.  
John. 15

the ende of all his exposityon vpon  
the xij chapter of saynt Iohn.

Here is to the conclusyon of all this sermon. Wher  
very god and man had set his selfe byfore them to  
be receyued with fayth, that it shoulde be broken and  
suffre for theyr synne. But they coulde not eate it spi-  
ritually, because they beleued not in hym. wherfore  
many of his discyples fell from hym and walked  
no more with hym. And than he sayd to the. vii.  
wyl ye go away for And Symon Peter answered:  
Lorde to whome shall we go? Thou haste the wor-  
des of euerlastynge lyfe, and we beleue and are sure  
that thou arte the sone of the lyuynge god.  
Here it is manifest what Peter and his felowes un-  
derstode by this eatynge and drynkynge of the bodye.  
For they were perfectly taught that it stode all in  
the bylyf in the bodye, as theyr answer here testify-  
eth. If this mater had stode vpon so depe a myra-  
cle as our papistes sayne, without any word of god  
not comprehended vnder any of theyr comen senses,  
that they shoulde eate his body vnder forme of brede,  
as longe, depe, thicke, and as brede as it hangeth  
vpon the crosse, they beynge yet but feble of fayth  
not conformed with the holy goost, muste here nedes  
hane wondered, stonied, and staggered, and hane ben  
moze inquisityue in and of so straunge a mater, than  
they were. But they neyther doubted, nor merueyled  
nor murmured, nor nothyng offended with this ma-  
ner of speche, as were the other that slepte awaye/  
But they answered firmly: Thou hast the wordes  
of euerlastynge lyfe, and we beleue &c. Now to the  
exposityon of the wordes of our lordes somper.



**E**Lo good readers, ye wyll I trow  
nowe bere me recorde, that I dele  
playnly with mapster Maske here,  
and hyde nothyng of his a syde that  
maye do hym any substancyall ser-  
uice/ towarde the profe of hys pur-  
pose. And I warraunt you yt shalbe  
long ere you fynde hym or any of all  
that secte, deale in suche playne ma-  
ner wyth me.

**B**ut nowe good Christen reader,  
reade al these whole wordes of hys  
in both þ places as often as you lyst,  
and consyder theym well / and than  
shal you percepue in conclusyon, þ he  
proueth hys purpose by none other  
thyng in all this worde, than onely  
by his owne wordes expownyng al  
way the wordes of Christe as map-  
ster Maske lyste hym self. And  
vppon that that hym selfe sayeth,  
that the cause wherfore the disciples

**E** S. and

The fourth booke.

and apostles meruayled not, nor  
murmured not at these wordes of  
Christ, The brede I shall geue you  
is my flesh &c. Was bycause they per  
ceyued that Christ spake yt in a pa  
rable (as I say of his other wordes,  
I am the doore, and I am the very  
vyn) vppon these wordes of mas  
ter Masters owne, master Mas  
ter concludeth for his purpose, the  
selfe same thyng that he fyrste pre  
supposeth the thyng that he shold not  
presuppose but proue, that is to w<sup>t</sup>  
that Christ spake yt but by way of a  
parable.

John. 10.  
John. 51.

But agaynste master Mas  
ter and his presumptuouse presupp  
osynge, the mater appereth playne,  
for as I haue byfore sayde, our sa  
uour when he sayd, I am the doore,  
and when he sayde, I am the very  
vyn, dyd so psecute and declare in  
booth

# The fourth booke

ccbt.

Bothe the places his owne wordes,  
that there coude no man haue cause  
to meruaile at the maner of spee-  
kyng for his owne declaracion in  
prosecutyng his owne wordes was  
suche, that it muste nedes make any  
man (But yf he were an idiote or an  
asse) perceyue that Christe spake in  
those two places y he was the vyne  
y the dore but by waye of a parable.  
And this may euery mā sone se y lyf  
to loke on y places. And therefore no  
man sayd howe can he be a vyne, nor  
howe can he be a dore, as many sayd in  
the thyrde place, How can he geue  
vs his fleche to eate. Whiche wordes  
yf they were so clerely spoken but  
by waye of parable, as the tother  
twayne were, yt were farre vni-  
help that so many wyse men wolde  
haue taken it so farre otherwyse eue  
synnes, that take the tother twayne/  
for none



## The fourth booke.

for none other. And namely such holp doctours and sayntes, as are well acquainted wyth Chrystes phrases and parables, and in the studie thereof, haue spent the great parte of all theyr lyues. And therefore mayster Maskar agaynst so many wyse men and so good, goynge about now to proue this poynthe but a parable, by none other substancyall meane, than onely by thauthoryte of hys owne worshipfull worde, proueth vs hys purpose very saynte and slender, for all his lo Mayster Dore, as though hys purpose appered very clere.

## The .viii. chapyter.

**H**ow he be yt for to furnyshe hys mater with, and to set it the better forth, bycause he wolde not haue yt seme to stande all vppon his owne onely exposycyon, that ys to wyte vpon

**The fourth booke. cccviii.**

**But** vpon his owne onely worde :  
he setteth vnto his owne bare word,  
hys owne bare balde reason, and  
sayth.

If this mater had stode vpon so depe a myracle as  
oure pappstes sayne, without any worde not compze  
bended vnder any of thes comen sensys, that they  
shold eate his body beyng vnder the forme of brede,  
as longe, depe, thynke, and as brede as yt hanged  
vpon the crosse : they beyng yet but feble of fapth,  
not conformed wth the holy goste, muste here ne-  
des haue wonderet, flonned, and flaggred/and haue  
ben moze inqwytyue in and of so straunge a mater  
than they were. But they neyther meruayled nor  
murmured/nor nothyng offended wth this maner  
of speche/ as were the other that slepte awaye, but  
they answered fermely. Thou haste the wordes of  
euerlastyng lyfe, and we beleue ac. Now to the  
opposycyon of the wordes of our lordes souper.

**Here** hath mayster Maskat ge-  
uen vs a maior of an argument, and  
a minor to. Dis maior is his fyrste  
parte vnto these wordes, But they  
sc. and his minor is al the remaunt.  
But we maye nowe aske hym ergo  
what for conclusyon he setteth none  
vnto theym. If he thynke the conclu-  
sion

fpon folowē so clere that he neded  
 not, but every man muste nedes se  
 what foloweth vppon his t wo pre-  
 misses: in good sayth for my parte  
 yf I sholde set ergo to yt, that ys the  
 comen note of the consequente, I se  
 not what wold folow any more then  
 the comen verse of the compute ma-  
 nuell, Ergo ciphos aduifex, he hath  
 made his maio: so folyshe.

**I**n whych that fyrst yt pleaseth  
 his mapstershpype to tryfle & mocke  
 in this great mater, & make vs pore  
 people wene / that every thyng that  
 any doctour sayth in dyspycyons, or  
 holdeth by way of probleme, were  
 despyered vs to bpleue as a necessa-  
 ry poynte of our sayth: he doth but  
 play the false fole for his pleasure.  
 for as for the maner how the blessed  
 bodye of Chryste is in the blessed sa-  
 crament, whither with his dymensy-  
 ons, as long



The fourth booke. ccbviii.

ons, as long, thicke, and brode, as he  
hanged on the crosse, or with his dy-  
menspons pporcionable to the forme  
of brede, as his blessed bodye was  
as verely his bodye in the fyrst mo-  
ment of his holy concepcon, as ye  
uer was at his passion/and yet was  
yt than neyther so thicke, so longe,  
nor so brode/or whither his body be  
there in his naturall substaunce, with  
out any dymenspons at all/or whi-  
ther he be there in all his distynctyōs  
of the members of his holy bodye, or  
there haue al his mēbers without any  
distynctyō of place at all: these thinge  
and suche other in whiche lerned men  
maye moderately and reuerently dy-  
spute and exercise theyr witte and  
lernynge, the catholyque chyrche in  
suche wyse leueth at large, that yt  
byndeth not the people to any suche  
strayghtes in the mater, but onely  
to the poyntes that we be bounden  
by certayn

## The fourth booke

By certayne and sure reuelacyon, to  
byleue / that is to wytte, that vnder  
what maner so euer yt be there, Ver-  
ely there yt is, his very fleshe and  
hys very blood. And in the forme of  
biede verely eate hys very bodye  
there we do, when we receyue the ve-  
ry blessed sacrament. Thus farre  
haue we by certayne and sure reuela-  
cyon, bothe by holy scripture, and by  
the tradycyon also, by whych Christ  
taught yt to hys apostles and they to  
the chyrche, as saynte Paul dyd to  
the Corinthyens, and the chyrch to the  
people by succession from age to age  
euer syn thapostles dayes vnto our  
owne tyme.

1. Cor. 11.

And therefore wryth those moc-  
kes and iestes, mayster Maske  
mocketh no man but hym selfe / saue  
that vnder the name of pappstes, he  
mocketh all the catholique chyrche  
of thys

The fourth booke.

ccix.

of this. xv. hundred yere both clergy  
and temporall, men and women,  
and all / and amonge the remanant,  
all the olde holy doctours and sayntes  
that haue wythout doute or questyon  
both beleued and taught, that Crist  
ment not to speke those wordes: My  
fleshe is very meate, by waye of a pa  
rabie, as mayster Maser sayth he  
only ment / but that he verily spake  
and ment of the very eatynge of his  
fleshe in dede.

But now shall you se that as I  
sayd, his maior is so folisshely made,  
that al the world may wonder where  
his wytte was when he made yt.  
for he sayth that yf the mater stode  
in dede, vppon such a great myracle  
as the catholyque chyrche (whiche  
he calleth the papystes) beleue, that  
is to wyte that his very bodye shoulde  
be eaten in forme of brede / and that

D also



The fourth booke.

also ( Whych he putteth for a neces-  
sary parte of our sayth ) as longe, as  
depe, as thicke, and as brode as yt  
was whanne yt hanged on the crosse:  
than the dyscepples and apostles (By-  
cause they were yet but feble in the  
sayth) muste nedes haue wondered,  
stonned, and stagered, and haue bene  
more inquisytyue therein then they  
were.

Nowe woteth well euery  
chylde good reader, that Chyrist dyd  
not in that place, playnely tell theym  
in what maner that they shold eat yt/  
that is to wyt that they shold eat yt  
in forme of brede.

For though he  
gaue them an insynnacpon a spgnyfy-  
cacpon therof, in that he sayde, And  
the brede that I shall gyue you is my  
fleshe/ Whych wordis coupled with  
his dede whē he dyd instytute in dede  
at hys maundy, myghte then make  
theym clerely perceyue that they  
sholde

John. 6.

Mat. 26.

sholde eate fleshe in forme of brede:  
 yet at the tyme when the worde was  
 fyrste spoken, yt was not so playne  
 for that mater, but yt myght seme to  
 theym that he vsed that worde brede  
 but by maner of allegorpe to spgny-  
 fyre there his fleshe, bycause they  
 sholde verply eate yt as men eate  
 brede.

**N**ow se than good reader the mad-  
 nesse of master Maskear, that sayeth  
 here, that that thynge must nedes haue  
 made thapostles wonder, stonned,  
 and stagger, at the time when Christ  
 spake those wordes in the sext chapp-  
 pter of saynt Iohn/ at whych tyme  
 euery chylde knoweth, y they though  
 they well percepued that they sholde  
 verply eate his fleshe, yet they knew  
 not that they shold eate it in forme of  
 bred. And how could it thā haue made  
 them wonder (that thynge I say that

### The fourth booke.

he spebeth of, and so sore exaggerateth to encrease the wonder ) that ys to wytte that his fleshe sholde be eaten in forme of bred, and that as long as thicke, as depe, and as brode, as yt was whan yt hanged on the crosse. Nowe coulde thys thynge I saye haue made theym wonder at that tyme, at whiche tyme they thoughte not of the eatynge therof in the forme of brede: Werd euer any man suche a madde argument, as mayster Maskear hath made ys here.

Nowe ys Chyste had there told theym in dede, all that mayster Maskear hath here putte in so folyshep, to make the mater the more wonderfull: than wolde I denye hys maior. And so wyll I do if hym self putte al that oute agayne, and leue no more in hys maior than Chyste sayde in dede,  
that



that is that they sholde verely eate  
his fleshe & haue life thereby, & y they  
shold not onely eate it bodily but also  
spiritually / nor in dede gobettes  
wthoute lyfe or spiryte, but quicke  
and ioynd wth the lyuely spiryte,  
by whiche yt sholde geue lyfe, and  
wthoute whiche his fleshe of hys  
owne proper nature to the geuyng  
of lyfe, coude not auayse.

Nowe saye I that yf master Mas  
ker hadde made his maior of this: all  
this had ben no cause for hys apost-  
les to wonder, nor to be stonned and  
stagger, nor to murmure and grudge  
as they dyd that slpyte awaye.

for as feble as master Maske ma  
keth thapostles in the fayth of Crist:  
yet at that tyme wthoute any suche  
maner of meruayle, as myght make  
thepm stonne and stagger and slpype  
away from hym, they byleued suche

The fourth boke.

other thynges as were as harde to  
byleue as this, and that without any  
farther inquisycyon at all.

**F**or elles why shode they not at  
the same time haue meruayled of his  
ascensyon vppre to heuen, and bene  
more inquisytpue therof. For that  
was no lytle meruayle neyther, and  
was one of the thynges/that made þ  
Jewes and those disciples to stonne  
and stagger, that there slypte awaye  
from hym.

**A**lso they byleued þ he was god/  
and hadde no such wonder therof, as  
made theym stonne and stagger or be  
more inquisytpue therof, whyche was  
as straunge a mater as was al the to-  
ther/and which poynt ones byleued,  
yt was ethe to byleue the tother with  
out any suche maner of meruaylsyng,  
as shold make them eyther stonne or  
stagger therat.

Now

**N**owe as for beynge inquisytrue  
therof: holy saint Chrysostome saith,  
that as straunge as the thing was of  
eatynge his fleshe. for y men hadde  
ben ryfen from deth they had herd of  
in y scripture before/ but y one shold  
eate a nothers flesh saith saint Chryso  
stome, that had they neuer herd of)  
yet they bpleued Chrystes word and  
folowed forth styll, & confessed y he  
had the wordes of euerlastyng lyfe,  
and wold not be by a by curiouse and  
inquisytrue as mayster Maskear saith  
they wold, yf they had bpleued hym  
that he ment of eatyng of his flesh in  
dede. for saynt Chrysostome sayth,  
That is y parte of a discyple, what  
so euer his mayster affermeth, not to  
be curpouse and inquisytrue therof,  
nor to make serche therein, but to heare  
and bpleue, and yf they wolde any  
thyng further be enformed/ abyde a  
conuenient tyme. for they that dyd



## The fourth booke.

Crifosto.

Rom. 45.

In. 6. cap.

Gosfr.

other wyse & were inquisitive, went

awaye backe, and that thoro the

folp. For sayth saynt Chrysostome,

whan so euer it comth in the mynde,

to aske the questyon how the thyng

may be done: than cometh there in to

the mynde incredulyte therewith. So

was Nichodemus troubled & asked,

Gosfr. 3. How maye a man be bozne agayne

whan he is olde? Maye a man entre

agayne into his mothers bely and be

bozne agayn? And so the Jewes sayd

here to: how can he gyue vs his flesh

to eate? But thou Jewe if thou aske

that, why dydest thou not aske that

in lyke wise in the myracle of the fyue

louys: why dydest thou not thā aske

how can he fede so many of vs with

so lytell mete. why dydest thou not

aske, by what meane he wolde & dyd

encreace it so mych. The cause was

bycause they cared but for the meate,

and not for the myracle. But thou

wylte peraduenture saye, the thyng

at that

The fourth booke ccciii.

at that tyme declared and shewed it  
selfe. But than I say agayne, that of  
that manifest open myracle that they  
saw hym there worke, they shold ha-  
ue beleued that he coude do these  
thynges to, that is to wyt these thyn-  
ges that they now murmured at whā  
they sayd, how can he geue vs hys  
fleshe to eate. For therfore (saythe  
saynt Chrysostome) dyd our sauour  
worke the tother myracle of his spue  
louys byfore, bycause he wolde ther-  
with induce them that they shold not  
dysstruste those thynges that he wold  
tell them after, that is to wytte good  
readers of hys godhed, and of the ge-  
uynge of hys fleshe to eate.

The .ix. chappter.

**N**OW good, Christen readers  
here you se by saynt Chrysos-  
tome, that though thapostles. Under-  
stode well that Christe spake of the  
D. S. Very

**The fourth booke.**

Very eatynge of his flesh: yet there  
was no cause why they shold either  
do wofull woder, stonne, or stagger  
or be by and by curpouse and inquisi-  
tue therof / so destroyeth he playne  
mayster Masters reason / but yf it  
be to suche as are dysposed for theyr  
pleasure, better to beleue mayster  
master than saynt Chrysostome.

**A** For every man may here well se,  
that saynt Chrysostom meneth here,  
that Chyrste in those wordes bysye  
all parabes and allegories, spake  
and ment of the very eatynge of his  
very fleshe in dede. Whiche thyng  
lest mayster Master myghte as he  
is shamelesse, brynge yet in question  
and controuersye: I shall reherse  
you a fewe lynes ferther of saynte  
Chrysostome in this self same place.  
So thus there sayth he ferther.

**Those**



Those Jewes at that tyme took no  
commodityte / but we haue taken the  
profyte of that benefyte. And therfore  
is it necessarie to declare how merue-  
louse are these mysterpes (that is to  
wytte of the blessed sacrament) and  
why they be geuen vs, and what is þe  
profyte therof. we be one body & men-  
bers of Chrystes fleshe and his bo-  
nys. And therfore they that are chry-  
sten, are bounden to obaye his pre-  
ceptes. But yet that we sholde be not  
onely by loue, but also in very dede  
turned in to þe flesh of his, that thyng  
is done by the meate that his lybera-  
lyte hath gauen vs. For whyle he lon-  
ged to declare and expresse his loue  
that he bore towarde vs, he hath by  
his owne body mengled hym selfe  
wyth vs, and hath made hym selfe  
one wyth vs, that the body sholde  
be vned with the hedde. For  
that is the greatest thyng that  
louers longe for (that is to wytte to  
be

### The fourth boke.

be (if it were possible) made both one)  
And that thyngc signyfyed Job of  
his seruantes, of whom he was most  
hertely beloued. which to expresse the  
behemēt loue that they bare towarde  
hym, sayde who coulde gyue vs the  
gyfte, that we myghte haue oure bo-  
dyes eyn fulfylled with hys fleshe:  
whyche thyngc Chyyst hath done for  
vs in dede/bothe to thentent to bynd  
vs in the moze feruent loue towarde  
hym, and also to declare the feruent  
loue and desyre that hym selfe bare  
towarde vs. And therfore hath he not  
onely suffered hym selfe to be sene or  
loked vppon by them that desyre and  
longe for hym, but also to be touched  
and eaten, and the very teth to be in-  
fyred into his fleshe, and all folke to  
be fulfylled in the desyre of hym. fro  
goddes boarde therfore let vs ryle like  
lions that blew out fyre at the mouth  
suche as the denyll maye be aferde to  
beholde vs/ & let vs consyder Chyyst  
our

our hed, & what a loue he hath shew-  
 ed vs. The fathers and the mothers  
 oftentimes put out theyr chyliden to  
 other folke to nurse. But I (may our  
 sauyour say) nuryshe & fede my chyl-  
 dzen with myne owne fleshe. I geue  
 them here myne own selfe/ so fauour  
 I them all. And suche greate hope I  
 geue theym all, agayne the tyme that  
 shall come. For he that in suche wyse  
 gyueth vs hym selfe in this lyfe here:  
 mych more wyll he gyue vs hym selfe  
 in the lyfe that is to come. I longed  
 (sayd our lord) to be your brother.  
 And for your sakes I haue commu-  
 nycated and made comen vnto you  
 my flesh and my blood. The thynges  
 by whyche I was ioyned with you,  
 those thynges haue I exhychted a-  
 gayne and geuen to you (this is to saye  
 the very fleshe and bloude, by which  
 I was made natural man with you,  
 that same haue I in the sacrament ex-  
 hychted & geuen agayne vnto you)  
 Thus



## The fourth booke.

Thys bloud causeth þ kinges image  
to floure in vs. This bloude wyl not  
suffre the bewty and the noblynes of  
of the soule (whych it euet watereth &  
nurysheth) to wyther oꝝ fade & fall.  
The bloud that is made in vs of our  
other comen meate, is not by and by  
bloude/ but befoze it be bloude it ys  
somwhat ellys. But this bloude of  
Chyyst out of hande watereth þ soule  
& with a certayne meruelouse myght  
and strength seasoneth it by and by.  
This mysticall oꝝ sacramentall bloud  
(that is to saye thys bloud of Chyrist  
in the sacrament) dꝛyueþ the deuyls  
farre of and byngeth to vs not an-  
gellys onely, but the lorde of all an-  
gellys to. The deuyls whan they by  
holde and se the bloud of Chyyst, with  
in vs, they fle farre from vs, and the  
angellys tunne as faste towarde vs.  
¶ And yet saynt Chrysostome cea-  
ceth not wyth all thys, but goth forth  
With a lenger processe, declarpng the  
great

great benefyte of this bloud, both by  
the shedyng on the crosse, and by the  
receyving in the sacrament/ Whych  
whole processe I shall peradventure  
hereafter in some other place rehearse  
¶ But for this mater good chrysten  
readers thus mych dothe more then  
suffyse. For by lesse than this ye may  
more than plarnely perceyue, that  
thys olde holy doctour saynt Chrys-  
stom, manifestly declareth & shew-  
eth, that our saupour in those wordes  
that he spake to the Jewes, mency-  
oned in the xijth chappter of saynte  
Johñ, verily spake and ment of the  
very eatynge of his flesshe. Whych  
thynge he promysed there, and which  
promyse he performed after at hys  
maundy, whan he there instituted the  
blessed sacrament.

Math. 26

## The fourth booke.

### The .x. chappter.

**A**nd now good readers to fy-  
nysh at laste this mater of may-  
ster Masters agaynste my se-  
cunde argument ( Whych he calleth  
my fyrste, bcause my fyrste is suche  
as he is lothe to loke vpon ) I re-  
torne ones agayne to mayster mas-  
ters two soze captiouse questyons/  
and lyke wise as he hath asked theym  
of me , and I haue as you se so well  
auoyded his gynnys and his grinnys  
and all his trymtyngs, that he hath  
not yet trayned me into no trappe of  
myne owne, as you se him solempnely  
booste: so wyl I now be bolde to as-  
ke of hym fyrst, whither saynt Chri-  
stome, here, ye and saynt Austayne  
to, and saynte Cyrille, saynte Bede  
saynte Gyreneus, and saynt Dila-  
ry, were of the mynde, that thapost-  
les vnderstode theyr mayster Chri-  
stes word



The fourth boke ccrviii.

stes wordes whan he sayd, And the brede that I shall gyue you is my fleche &c. And my flech is very meate &c. And I tell you very trouth, except you eate the flech of y<sup>e</sup> sone of man &c.

**I**f mayster master answer me to thys questyon naye or no, than shall he make me bolde to answer y<sup>e</sup> same to hym. for than shall he not fere me w<sup>th</sup> his owne sayenge, that the gospel sayth contrary in the syxte chapyter of saynte Iohn, yf he graunte and confesse hym selfe / that all those holy doctours saye therin agaynste his owne sayenge / whych amonge them all, vnderstode that gospel as well as hym selfe alone, y<sup>e</sup> & though he take freth and frete Durstyn to hym to. And therefore yf he answer naye or no: than is he quyte ouerthrowen as you se / and his secunde questyon quyte gone to, for than can

E.

he

The fourth boke.

he neuer come to it.

**N**ow on the tother syde, yf he an-  
swere me ye or yes: than se good rea-  
ders wherto mayster Masher byn-  
geth hym self eyn to be taken in his  
owne trappe. for than he maereth all  
hys mater. for speth you se clerely  
good readers, that all these holy doc-  
tors and sayntes, openly do decla-  
re by theyr playne word: which your  
selfe haue here all redy herde, that  
Christe in those word: verily spake  
and ment of the very eatynge of his  
very flesshe in dede: it muste nedes  
folow agaynste mayster Masher  
mynde (in the earys & the hartes of  
al such as byleue better at those holy  
doctours than hym) that this is the  
ryght vnderstandynge of Christes  
wordes / and that thapostles yf they  
vnderstode his wordes, vnderstode  
them after the same fashyon / that is  
to wytte

The fourth booke ccrviii.

to Wyt, that he spake a ment of þe very  
eatyng of his very flesh in ded. And  
so serueth hym his secunde questyon  
of nought. For the cause why they  
meruayled not in any murmurynge  
maner, was bycause they byleued it  
well at theyr maysters word, whych  
mayster masker doth not/and þe cause  
why they were not by a by curpouse &  
inquisitiue, was as you haue herd saie  
Chrysostome declaire, bycause they  
were meke and obedyent, and not so  
presumptuous and malapert, as mai-  
ster Masker wolde haue ben.

¶ So mayster masker here map you  
se to, what wurship you haue donne  
with your questions/with which you  
haue not onely missed of trayning me  
into myn owne trappe, as you triumphe  
& boyste, but are also dreyn into your  
owne trap your self, out of which you  
can neuer espyrme vp your self nor al



## The fourth booke.

the Bretherhed be able to drawe you  
vp, as longe as the deuyll the very  
father of your spyunge Bretherhed,  
lyeth in the depe denne of hell.

Thus haue I good readers my  
fyfte argument (as he calleth it) that  
he bofeth to haue twayne so substan-  
cially sopleth, that he maketh me ther-  
in such a feble babe, that I were not  
able to stande in his strong hand: that  
argumēt haue I so strongly now de-  
fended, and geuyn hym in his owne  
turne so many gret & fowle fallys, in  
euery part of his processe, that if this  
great clerke had so many so great fal-  
lys geuen hym at Clerkenwell at a  
wrestelynge, he wolde haue had I  
wene neyther cybbe, nor arme, nor  
legge lefte hym hole longe ago, nor  
at thys laste lyfte, his necke vnbroke  
neither. And now therfore let vs loke  
how he sopleth my thyrde argument,  
Whych

Whych hym selfe calleth my second,  
 Bycause he wold haue y fyrst forgotē

The.xi.chapter.

**I**n thus good readers goeth  
 mayster Maske forth.

The secunde argument of Noze.

After thys tepte thus wysely proued to be vnderstan-  
 den in the lyterall sense wpth the carnall Jewes, &  
 not in the allegoryke oz spyrytuall sense with Cryst  
 and hys apostles: The whole somme of Nozys co-  
 futacyon of the ponge man, standeth vppon this ar-  
 gument, a posse ad esse / that is to wytte, God maye  
 do it, ergo it is done. God may make thys body in  
 many oz in all places at onys, ergo it is in many oz  
 in all places at onys. whycher maner of argumenta-  
 cyon how false and naught it is, every Sophyster &  
 euery man that hath wytte, perceyueth. A lyke ar-  
 gument. God may shew Noze the treuth and call  
 hym to repentauce as he dyd Paule for persecutynge  
 hys chyrche, ergo Noze is conuerted to god. Or  
 god maye lette hym runne of an indurate harte with  
 Pharo, and at last take an open and sodayne ven-  
 geaunce vppon hym for persecutynge hys worde, &  
 burnynge hys poze mēbers: ergo it is done all redy.

**I**n all thys tale good reders you  
 se, that mayster Maske is yet at the  
 lest wyse constant & nothyng chaū-

## The fourth booke

geth his maners. for as falsely as he  
reherſed myne other argumente be-  
fore ( wherin what falshed he vſed  
you haue your ſelfe ſene ) as falſely  
now reherſeth he this other. for rede  
good readers all my letter thoroꝝe  
your ſelfe, and whan you fynde that  
faſhyoned argument there, than by-  
leue maſter maſker in this mater, /  
in the meane whyle byleue but as the  
trouth is, that with his lyes he moc-  
keth you. And ſith he maketh vs firſt  
a loꝝde lye for his fundaciō, / & buyl-  
deth after his argumētes vppon the  
ſame, wherewith he ſkoffeth ſo plea-  
ſauntly at me, y it as pperly becometh  
the man to taunt, as it becometh a  
carnell or a bere to daunce: I wyl not  
with hym argue, a poſſe ad eſſe / & ſay  
he can lye ergo he doth lye / but I wil  
turne the faſhyon, & argue ab eſſe ad  
poſſe / & ſaye that he doth lye, ergo he  
can



can spe, & so comende his Wyt. For this  
forme of arguyng can he not denye.  
And thantecedent shall you fynd as  
trewe whan you rede ouer my letter  
as hym self can not say nay, but that  
the consecucion is formall.

**B**ut than goth mayster Master  
forth on and sayth.

Mayster Moze muste speake proue it vs by expresse  
wordes of holy scripture, and not by his owne vn-  
wryten dremys, that Chrystes body is in many pla-  
ces or in all places at ones. And than though our  
reason can not reche it, yet our sayth measured and  
directed wryth the worde of sayth, wyl both reche  
it, receyue it, and holde it faste to / not because it is  
possible to god, & impossible to reason, but because  
the wryten worde of our sayth sayth it. But whan  
we rede goddes wordes in mo than twenty places  
contrary, that his body sholde be here: Moze must  
geue vs leue to beleue his unwryten Vanities, very  
tees I wolde say, at layfour.

**H**ere ye se good reders how ma-  
ny thyng mayster master hath tolde  
vs here, and how fresshely he flours  
sheth them forth.

**T**he fyrst is that I muste proue  
it hym, that the body of Chryste is  
D.iiii. in many

## The fourth booke

in many places at onys, or in all places at onys.

**T**he secunde is, yf I muste proue it by expresse wordes of scripture.

**T**he thyrde is, that I maye not proue it by myne owne vnderyten dreymes.

**T**he fourth is, that yf I proue it so by expresse wordes of scripture, than he wyll bothe receiue it, and receyue it, and holde it fast to.

**T**he fyfth is that he fyndeth .xx. places of scripture and mo, to the contrary, prouynge that hys body is not here.

**T**he syxth is, yf therfore I must geue hym leue to bpleue myne vnderyten vanytees, verrytees, he wold saye, at larysore.

**N**ow for the fyrste good readers where master Maske sayth ymaister More muste fyrst proue it hym, that

That Chyestes bodye is in many places at once or in all places at ones: I saye that as for all places at ones, mayster More muste not proue at al. for (sith þe sacrament is not in al places at ones) Whpyther his blessed bodye may be in al places at ones, is no poynte of our mater.

Now as touchynge the beynge of hys blessed body in many places at ones, where mayster Maskar sayth that ere he be bounde to byleue yt, I muste proue yt: he is very farre out of reason and oute of the ryght way. for is mayster Maskar nor father Fryth byfore hym, bounden to byleue no more, than mayster More were able to proue them: I saye agayn to father Fryth and mayster Maskar bothe, that yf eyther of theym bothe, or any suche other fonde felowe as they be, begynne to denye now

E. V.

any



The fourth booke.

any such playn article of ffaith, as  
all good chrysten nacjons, are & long  
haue be full agreed vppon, so longe  
and so full as they haue bene vppon  
this, and so longe reckened the contra-  
rye byleues for heretyques: eyther  
master More or any man els, might  
well with reason reprove them ther-  
of, and rebuke theym therefore, and  
only answere the folyshe argumentes  
that they make agaynste the trouth,  
and shold not ones nede to go aboute  
the profe of the ful receiued & vndon-  
ted trouth, as though it were become  
doute ful vpo euerie proud heretikes  
blasphemouse folyshe argument.

For if master maskar wold now  
bring vppe the Arrianes heresye a-  
gayne, agaynst the godhed of Christ,  
which he might as well as this frātike  
heresye of frere Dushyn & Wyclesse  
agaynst the blessed sacrament / or yf  
he wold

He wold now begyn the tother folyshe  
 heresy, wherof the prophete speketh  
 in the psalter. Dixit insipiens in corde  
 suo nō est deus. The fole sayd in his  
 harte there is no god, which he might  
 as well begynne as any of the tother  
 wayne: yf he wold now for the fur-  
 nysheinge of this heresye, come forth  
 with suche vncreasonable reasons, as  
 some folyshe filosofhers broughte in  
 therfore of olde, Were yt not ynough  
 for me to confute those folyshe argu-  
 mētes wherwyth he wold bynd sym-  
 ple soules? Must I ned? besyde y go  
 make myche a do, & pue y there were  
 a god, or els graūt thys gose y there  
 were no god at all, brcause hym self  
 wold say so styll, when his found rea-  
 sons were soyled? ¶ Now to his  
 seconde popnt, where it is not inough  
 for him to say that I muste proue it  
 (wherin as ye se I haue proued hym  
 a verp

Psalm. 13.

### The fourth booke.

a very fole ) But he assigneth me also  
so what maner of pfe I must make/  
and none maye serue hym, But suche  
as hym selfe lyst assigne/ & that ther  
fore I must proue it hym by expresse  
wordes of holy scripture: I aske  
hym than whither he wyl be content  
yf I proue yt hym by expresse word  
of Chyrste wyten in all the foure  
euangelystes, saynt Mathew, saynt  
Marke, saynt Luke, and saynt Iohne  
yf he saye ye as I suppose he wyl,  
than aske I hym farther wherfore  
he wyl beleue the wytyng of them  
foure. Wherto what will he answere,  
But bycause y those gospel of theys  
are holy scripture. But than shall  
I farther desyre hym to shewe me,  
howe he knoweth that those foure bo  
kes or any one of all four, is the boke  
of hym, whose name yt bereth, or ys  
the holy scripture of god at all. To  
this



this questyon so (but yf he can go farther than holy saint Austayne could, or the mayster captayne of his owne herespes Martyne Luther eyther) he muste saye that he knoweth those bookes for holy scripture, bcause the comen knowen catholique chyrche hath so told hym. Now whan he shal haue ones answered me thus: euery chylde may sone se what I shall aske hym agayne. For than shall I saye, tell me than mayster Maskear I beseeche you, syth you byleue this comen knowen catholique chyrche in that one great verytie, wherupon by your owne saynge all the other wyrters depende: why sholde you not as well byleue yt in thys other artycle, whiche yt as playnely telleth you, and yet you do denye yte why sholde you not I saye mayster Maskear byleue the chyrche as wel, whan yt telleth you

## The fourth booke

leth you god hath taught his chyrche  
that this is his very body, as you by-  
leue the same chyrch when yt telleth  
you, god hath taught his chyrch that  
this is his very scripture, namely syth  
there are wyten in þe same scripture  
other thynges, to mannes reason as  
harde to conceyue and as incredyble  
to byleue as that.

**I** Dere you se good readers, to  
what poynte I haue brought master  
Maske. I haue set hym here so fast  
in the myre, that therein shall he stycke  
and neuer cleue wade oute whyle he  
lyueth.

**M**oreouer mayster maske can  
not deny me this, but that the ryght  
bylyes in þe sacramēt / & dyuers other  
thynges mo, were ones taughte and  
byleued, and chursten men bounden to  
byleue them to, without expresse wor-  
des of holy scripture layed forth for  
the

the profe, before any word of þe new  
testament was wyrtten, and after per  
aduenture to/ where tharticles were  
preached, and wyrtten gospelles not  
there. Now yf suche thynges were  
at one tyme not onely bpleued, but  
men also bounden to the belief therof  
without expresse wordes of scripture  
for the profe: mayster Maskar must  
than, though there be come wyrtynge  
synnes, yet either profe vs by expresse  
wordes of scripture, that of all that  
god wyl we shall bpleue, there is no-  
thyng left out/ but every such thyng  
there witen in with expresse wordes,  
or els may he neuer make him self so  
sure, & face in out a this fashon with  
expresse wordes, that sayyng the very  
playne expresse wordes of scripture,  
we be no man of vs bounden to b-  
leue nothyng els.

Now this am I sure inough, that  
such expresse wordes shall he neuer  
fynde



## The fourth boke

fynde in scrypture, that tell hym exp-  
pressely that all is Wrytē in. And than  
yth he can not proue vs this popnte  
by scrypture, but that at the lestē  
wyse we maye be bounden to byseue  
some suche thynges as in holy scryp-  
pture is not expressely Writen. Which  
thynges those may be and which not,  
of Whome! Wyl god we shall lerne,  
but of his known cathelyque chyrch  
by Whiche he teacheth vs Whiche be  
the very scipture?

**N**owe as for the thyrde popnte,  
mayster maskar toucheth, in Whiche  
he Wyl allowe for no sufficient pfe  
myne owne vndryten dremps, he ge-  
ueth my dremps I thanke hym of  
his courtesye, myche more authoryte  
than euer I looked for. For Whyle  
he reiecteth none of theym, but suche  
as are vndryten, he sheweth hym  
selfe redy to byseue them, yf I wold  
vouche

The fourth booke.

Becke

Souche saufe to wyte them.

**I**n the fourth point he promiset, p yf I do by expresse wordes of scripture proue that it is so: thā (though yt be aboue the reche of his reason) yet wyl he by helpe, both reche yt, and receyue yt, & hold it fast to. Wold god mayster Maske wolde abyde by this worde. For now I aske hym agayn, Whither he wyl be content, yf I proue it him by expresse wordes of some one of the foure euangelystes. And if he be cōtent with expresse wordes of any one, than wyl I do more for hym, proue yt by all foure.

**F**or saynte Iohn reherseth, that our sauour sayd hym selfe he wold geue theym his fleshe to eate. And that he ment of the sacramente, you se all redy proued here byfore.

And the tother thre reherse, that Chyrste sayde hym selfe whan he  
gaue

The fourth booke.

gaue theym the sacrament, this is  
my body that shal be broken for you.  
What wordes can there be more plain  
and expresse than these?

¶ But here sayth master Maskar  
that these be not expresse wordes. for  
he sayth that these wordes be spoken  
but by way of allegory. And he pro-  
ueth it as frith doth, by our sauiour  
sayd of hym self, I am the dore, and  
I am the vyne.

¶ Nowe remember good readers,  
that master Maskar bplyed me right  
nowe, and sayd that all my second ar-  
gumēt was, a posse ad esse, it may be  
so, ergo yt is so. But now consyder  
good christen readers your selfe, why  
ther this argumēt of his be not a pos-  
se ad esse in dede. for by those place,  
I am the dore, and I am the vyne,  
and suche other: he concludeth that  
these other places of eatynge his  
fleshe



The fourth booke cccxvii.

fleshe and geuyng of hys bodye,  
Was spoken by an allegorpe to.

And howe concludeth he that yt ys  
so: but bycause yt maye be so.

And thus ye se good readers, that the  
selfe same kynde of arguyng which  
master Maske sayneth hym selfe  
to fynd with me, & falsely belveth me  
therin (for I neded there none other  
thyng to do, but answer the thynges  
that fyrst layed forth agaynst  
the catholyque fayth) the selfe same  
kynde of arguyng I saye master  
Maske vseth hym selfe / and so  
dothe ponge father fyrst hys felow  
in folpe to.

¶ But than agayne whan they ar-  
gue thus, These places maye be so  
vnderstanden by an allegorpe onely,  
as those other places be, & go they be  
to be so vnderstāden in dede: I haue  
proued al redy that his entē is false,  
and that they maye not be vnder-

f ii. standen

**The fourth booke.**

shaden in an allegory onely as the for  
ther be / but the playne and open diffe  
rence betwene the places appere vpon  
the circumstances of the text.  
This haue I proued agaynst Irit  
alredye / and that in suche wyse, as  
your selfe hath sene here, that mays-  
ter Maske can not auoyde yt / but  
in gornge about to defende Irythes  
foly, hathe wyth his two solucyons  
of myne one argument, oster than  
twyse ouerthrowen him self, & made  
myne argument more than twyse so  
stronge.

**I** But yet good readers, bycause I  
say that those wordes of Crist, The  
g. h. . c. brede y I shal geue you is my flesh,  
which I shal geue for the lyfe of the  
world / and my flesh is verily meat,  
and my blood verily drynke / and,  
But if you eate the fleshe of the son  
of man, and drynke his bloode, you  
I iii. shall

The fourth booke. cccxviii.

shal not haue life in you / and so forth  
at such wordis as our sauour spake  
hym selfe, mencponed in the syxte  
chapyter of saynte John / and those  
wordes of our sauour at hys maun  
dye wyten wyth all the tother thre  
euangelystes. Thys is my bodye  
that shal be broken for you, be playn  
and expresse wordes for the catho  
lique fayth / and mayster maskar  
sayth that the be not wordes playne  
and expresse, but expowneith them all  
a nother wyse: therefore to breke the  
stypse therein betwene him and me, I  
haue brought you forth for my parte  
in myne exposycyon, the playne ex  
presse wordes of dyuerse olde holy  
sayntes, by whych you may playne &  
expressely se, that they al sayd as I  
saye.

¶ And mayster maskar also can not  
hym selfe say naye / but that agaynst  
A iii. other



111111 The fourth booke.

other heretiques before his dayes  
and nyne, dyuerse whole generall  
counsayles of chrystendome, haue  
playnely and expressely determyned  
the same to be trew that I saye.

¶ And all the countreys chrystened  
can also testifye, that god hathe hym  
self by manyfold open miracles, playn  
& expressely declared for the blessed sa  
crament, that this is the trewe faith  
which mayster Maske here oppug  
neth/and that god hath by those mira  
cles expounded his owne wordes hym  
self, to be playne & expressely spoken  
for our part. ¶ And therefore now  
good christen readers, yf mayster mas  
ke wil make any more stickynge with  
vs, & not graunt Christes wordes for  
playne & expresse/ & accordynge to hys  
promyse, reche & receyue y trewe faith  
& hold it faste to: ye may playne & ex  
pressely tel him, there shal neuer trewe  
man, trust his false promyse after.

Nowe

The fourth boke cccxviii.

**N**ow touchyng the fyfth poynte,  
Where he saith that he findeth. xx. pla-  
ces in scripture & mo to, prouyng that  
Christes body is not here in erth: re-  
member this wel good reader agaynst  
he byrnat them forth. For in his second  
part whē we come to the tale, ye shal  
fynd his mo than tēty, farre fe wer  
than fyftene, & of al y shal wel serue  
hym, ye shal fynd fe wer than one.

**T**hen where he concludeth in the  
laste poynt vpon these fyue poyntes  
afore (whiche fyue howe well they  
proue good chrysten readers you se)  
that I must geue hym leue to byleue  
myne vnderyten Vanities (Verities  
he wold saye) at leysour: yf the thyn-  
ges that he calleth vnderytē Verities  
were i dede vnderytē & inuēted also by  
me, thā he might be y holder to call hā  
myne vnderyten Vanities, & (as he cal-  
leth thē before) myn vnderytē dremis-  
ty. But on y tother syde syth you se  
f. iii. poynt

**The fourth booke.**

your selfe, that I haue shewed you  
thepm writen in holy saintes booke,  
and that a thousand yere before that  
I was borne / & your self seeth it wri  
ten in the playne scripture to, proued  
playn & expresse for our part against  
hym, by tholde exposicion of all the  
holy doctours and sayntes, and by  
determinacions of dyuerse generall  
counsayles of Christes whole catho  
lyque chyrche / and proued playn for  
our parte also, by so many playn ope  
mpraies: mayster maskar must ne  
des be more then madde to cal now  
suche wryten betyties myne vndryp  
ten vanities, or myne vndryten dre  
mys either / except he proue both all  
those thynges to be but an inuencion  
of myne / and ouer that all those wri  
tynges to be yet vndryten / and that  
holy doctrine both of holy saintes and  
of holy scripture vanities, & also that  
all



all the Whyle that al those holy folke  
were a dwelke therewith, they neyther  
wrote nor studped nor dyd nothyng  
but dreame.

**N**ow Whyle mayster More must  
therefore vppon suche consyderacions,  
geue maister Masker leue to byleue  
this vnderyten vanyte, whiche is in  
all the. iiii. euangelystes an expresse  
wryten verite: Whyle I must I say  
therefore vppon suche folyshe false co  
nsyderacions, geue hym leue to byleue  
the trewe sayth at leysour / yf he had  
put it in my choyce, I wold haue ben  
loth to geue hym any senger leysour  
therin, for he hath ben to longe out of  
ryght bylpyse all redy. But syth he  
sayeth I muste, I maye not choyse.  
Wherof I am as helpe me god very  
sory. For excepte he take hym selfe  
that leysour bytyme, leuyng the bus  
synesse that he dayly taketh in wry  
f. v. tryng

The fourth booke.

tyng of pestylēt bookes to the cōtrary:  
he shal eis not faile to byleue þ tce w  
fayth at a longe seysour ouer late, þ  
is to Wytte whan he lyeth Wretchedly  
in hell/where he shal not Wryte for  
lacke of lpyght and burnynge vp of  
his paper, but shal haue euerlastyng  
lafsour from a l other. Worke to by-  
leue there that he wolde not byleue  
here, and ipe styll a euer byrne there,  
in euerlastyng fre, for his former  
Vngracpouse obstinate infydelyte/  
out of whych infydelyte I beseeche  
god geue hym the grace to crepe and  
gete out bytyme.

And thus you se good readers What  
a goodly piece mayster masker hath  
made you/which pleased him I War-  
raunt you very Well, whan he wrote  
it. But it Wyl not I Wene please him  
now very Well, whan he shal after  
this myne answer rede it.

## The .xii. chapter.

**W**it now goth he ferther against  
me With a specyall goodly piece  
Wherin thus he sayth.

Here mayst thou se chrysten reader wherfore I doze  
wolde so fayne make the byleue that thapostles lest  
aught vnwryten of necessity to be byleued, euen to  
flawsh the popes kyngdome, whych standeth of  
I dozes vnwryten vanytees / as of the presence of  
Chrystes body, and makynge therof in the bzede, of  
purgatory, of innocencion of sayntes, wurshyppynge  
of stoups and stockys, pylgrymages, halowynge of  
bowes and herles, and creppynge to the crosse &c.  
If ye wyll byleue what so euer I doze can fayne  
wythout the scripture: than can thys poete fayne  
ye another chyrch then Chrystes, and that ye muste  
byleue it what so euer it teach you / for he hath say-  
ned to that it can not erre, though ye se it erre and  
fyght agaynst it selfe a thousand tymes / ye ys it tell  
you blacke is whyte, and good is badde, and the de-  
uyll is god, yet muste ye byleue it or ellys be burned  
as heretikes.

**S**tyll ye se the wysdome good rea-  
ders, & the trowth of maister masker,  
in euery piece of his mater. for here  
you se that all these thynges / that he  
speketh



313 The fourth boke.

speketh of, as that the chyrch can not  
erre, and the creppnge to the crosse,  
Wyth all other ceremonies of the  
chyrche, inuocacyon of sayntes, go-  
ynge on pylgrymage, Wurschyping  
of images, byleupnge of purgatory,  
byleupnge the body of our sauour  
present in the blessed sacrament: all  
these thyngs he calleth myne vndy-  
ten vanities, and maketh as though  
these thynges were all of my fay-  
nyng. Is not this wene you wysely  
fayned of hym, that the thynges co-  
monly vsed this. xiiii. C. yere byfore  
I was borne, sholde now be fayned  
and imagyned by me. But yet shall  
it be as long after my dayes and his  
to, etc. master Maske and all the  
mayny of them shall amonge theyn  
all, be able to confute the thynges  
my selfe haue in the matters Wryten.  
And yet hange not the matters vpon  
my

The fourth booke cccxli.

my Wrytynge, but vppon the treuth  
it selfe, reueled vnto Christ knowe  
catholyke chyrche, bothe by Christe  
hym self and his apostles after him,  
by tradycyon and by Wrytynge both,  
and by many myracles confirmed, &  
wyth the secrete instyncte and inspy-  
racyō of his holy spyryte, brought &  
brought into a full & whole catholike  
agrement and consent, as necessary  
poyntes of the trewe chrysten fayth.  
This is also by mayster masker  
wonderfull wysely sayned, y More  
hath sayned all these thynges, euen  
to the entent to stablyshe the popes  
kyngdome. But now what greate  
cause sholde moue me, to bere that  
greate affeccyon to the pope, as to  
sayne all these thynges for stablyshe-  
ment of his kyngdome: that thyng  
mayster masker telleth you not, as y  
thyng that is so playne and euident  
that

The fourth booke.

that he nedeth not. for he thynketh þ  
euery man knoweth all redy, that the  
pope is my godfather, & goeth aboute  
to make me a cardynall.

**B**ut now good chrysten readers,  
they that wolde at the counsaile of  
this euyl chrysten captyfe, cast of all  
suche maner thyng as all good chry  
sten peple haue euer taken for good,  
and now neyther crepe to the crosse,  
nor set by any halowed thyng, dys  
pute pryncypal, and set holy sayn  
tes at nought, no more reuerence they  
images than an horse of war, nor reke  
theyr selphes any better than shepps  
bonys, scrape cleene the letany out of  
euery booke, with our lady motens &  
the pryge to, and away with our la  
des psalter, & cast the bedys in þ fyre  
& be ware also þ we wurshyp not the  
sacrament, nor take it for no better  
thyng than vnblessed brede, & byleue  
that



The fourth booke cccxcii.

that the chyrch erreth in euery thyng  
þ it teacheth, and all that holy sayntes  
haue taught therein this. xiiii. C. xcii  
(for all they haue taughte all these  
thynges þ this man nowe dyspyseth)  
than wolde there wax a mery world,  
þ verp kyngdom of þ deuyl him self.  
¶ And verp it semeth þ they wolde  
set the people vppon myrrh. for pe-  
nauce they shake of as a thyng not  
necessary. Satisfacciō they call gret  
synne / a cōfessyon they call þ deuils  
dryft. And of purgatory by two mea-  
ues they put mē out of drede. Some  
by sleppng tyll domys dawe, a some  
by sendyng all strayt to heuyn, euery  
soule that dyeth a is not dampned for  
euer. And yet some good comforte  
geue they to the dampned to. for tyll  
they se somtyme to deny hell all vt-  
terly, they goo aboute in the meane  
season to putte oute the fyre.

And

The fourth boke.

And some yet boldely forthwith to  
say there is none there, that they dreed  
a lytell / and therefore for the season  
they byrnge the mater in questyon, &  
dyspute it abroad & say they wyll not  
utterly afferme and say the cōtrary /  
But the thyng is they say but as pro:  
blema neutru, wherein they wold not  
force whpyther parte they shold take /  
& yet yf they sholde chose, they wold  
rather holde nay than ye / or though  
there be fyre in eyther place, that yet  
it neyther burneth so wle in helle, nor  
payneth so wle in purgatory.

Math. 13.  
18. & 25.

But Chyyst I wote well in many  
places sayth there is fyre there / & his  
holp sayntes after hym afferme and  
saye the same / and with that fyre he  
frayed his owne dyscyples, byddyng  
them fere that fyre, that they fell not  
therin.

¶ Now though that clerkes maye  
in scolys

The fourth booke ccxxiii.

in scolys hold problems vppon eue-  
ry thyng: yet can I not perceiue  
what profyte there can come, to call  
it but a probleme amonge vnlearned  
folke, and dyspute it out abroad; and  
brynge the people in doubt, & make  
them rather thynke that there is none  
than any / and that this worde fyre is  
spoken but by parable, as these men  
make the eatynge of Chrystes bles-  
sed body. Thus shal they make men  
take bothe paradys, and heuyn, and  
god, and all togyther, but for para-  
bles at laste.

Though fere of hell alone be but a  
seruple drede: yet are there all redy  
to menp that fere hell to lytell, eyn  
of theym that byleue the truthe, and  
thynke that in hell there is very fyre  
in dede. Now many wyll there than  
be that wyll fere it lesse, yf such wor-  
des onys maye make theym bene,  
B. that



The fourth booke.

that there were in hell no very fyre at all, but that the payne that they shall fele in hell, were but after the maner of some heuy mynde, or of a troublous dreame.

¶ If a man byleue Chyestes word, that in hell is fyre in dede, and make the feare of that fyre, one meane to kepe hym thense: than though there were no fyre there, yet hath he nothyng loste / syth good he can gete none there, though the fyre were thense. But yf he byleue suche wordes on the tother syde, and catche thereby suche boldenesse that he sette hell at lpyght, and by the meanes therof fall boldely to synne, and thereupon finally fall downe vnto the deuyll: yf he than fynde fyre there as I am sure he shall, than shall he lye there and curse them that tolde hym those false talys, as longe as god

The fourth boke cccxxliii.

god With hys good folke spitteth in  
the ioye of heuyn.

¶ And therfore good chrysten reas-  
ders, wysedome wyll we byleue  
Chyestes owne wordes, and let such  
vnyse wordes and deuelyshe de-  
uyces passe.

The. xiii. chappter.

**B**yt now after thys pleasaunt  
discourse of his into the reber-  
fall of this hepe of heresies that  
you haue herde, for whiche as for  
ytell tresples hys harte freteth sore,  
that any heretyke sholde be butned:  
he goth on agaynst me and sayth.

But let vs retorne to our propose. To dyspute of  
godes almighty absolute powre, what god may do  
wyth hys body, it is great folp and no lesse presump-  
cion to Moze, syth the pope whiche is no hole god  
but halfe algod, by theyr owne decrees hath decreed  
no man to dyspute of his power. But chrysten reder  
be thou cōtent to knowe that godes wyll, his word,  
and his power, be all one, and repugne not. And ney-  
ther wyll he noz maye not do any thyng inclusiue

¶ ii.

byng

The fourth booke.

that there were in hell no very fyre at all, but that the payne that they shall felse in hell, were but after the maner of some heavy mynde, or of a troublous dreame.

**I**f a man byleue Chyestes Word, that in hell is fyre in dede, and make the feare of that fyre, one meane to kepe hym thense: than though there were no fyre there, yet hath he nothyng loste / syth good he can gete none there, though the fyre were thense. But yf he byleue suche wordes on the tother syde, and catche thereby suche boldenesse that he sette hell at lpyght, and by the meanes therof fall boldly to synne, and thereby nuppon synnally fall downe vnto the dewyll: yf he than fynde fyre there as I am sure he shall, than shall he lye there and curse them that tolde hym those false talys, as longe as god



The fourth boke cccxxliii.

god With hys good folke sytteth in  
the ioye of heuyn.

¶ And therefore good charyten reas-  
ders, wysedome wyll we byleue  
Chyestes owne wordes, and let such  
vnyse wordes and deuelyshe de-  
uyces passe.

The. xiii. chappter.

**B**yt nowe after thys pleasaunt  
dyscourse of his into the reber-  
fall of this hepe of heresies that  
you haue herde, for whych as for  
ytell tresples hys harte freteth sore,  
that any heretyke sholde be butned:  
he goth on agaynst me and sayth.

But let vs retorne to our propose. To dyspute of  
godes almighty absolute powre, what god may do  
wyth hys body, it is great foly and no lesse presump-  
tyon to Moze, syth the pope whiche is no hole god  
but halfe a god, by theyr owne decrees hath decreed  
no man to dyspute of his power. But charyten reder  
be thou content to knowe that godes wyll, his word,  
and his power, be all one, and repugne not. And ney-  
ther wyll he noz maye not do any thyng in-  
clusiue

## The fourth booke.

bynge repugnaunce, imperfeccon, or that shuld derogate mynysshē or hurte hys glozy and his name. The glozy of hys godhed is, to be present and to fyll all places at onys essencially, presently wyth his almyghty power, whych glozy is denyed to any other creature/hym selfe sayenge by his prophete: I wyll not geue my glozy to any other creature. Now therfore syth hys manhed is a creature, it can not haue this glozy whiche onely is appropyed to the godhed. To attribyte to his manhed that propretye/whych onely is appropyed to hys godhed/ is to confounde bothe the natures in Chryste. What thyng so euer is euery where after the sayd maner/ that muste nedes be inspyte / without begynnynge and ende/it muste be one alone/and almyghty: whiche propreties onely are appropyed vnto the glozy of the maiessty of the godhed. wherfore Chrystes Body may not be in all or in many places at onys. Chryste hymselfe sayenge as concernynge his manhed: He is lesse then the father / But as to wyche hys godhed the father and I be bothe one thyng. And Pausereptynge the Psal. affirmeth: Cryste as concernynge his manhed to be lesse then god / or lesse than angelys as some texte hath it. Here is it playne that all thynges that Moze imagyneth and sayeth/are not possyble to god/for it is not possyble for god to make a creature egall vnto hym selfe/ for it includeth repugnaunce and derogateth his glozy.

**N**ow haue you so good chrysten readers herde a very specyall piece, wherin mapster masker (as you se)

solem:

The fourth booke cccxxv.

solempnely fyrste rebuketh the foly  
and y presumpcyon of me, for that I  
was so bolde in my letter agaynste  
his felow father fryth, to dyspute  
of goddes almyghty absolute power.  
But now good readers whan you  
shall se by the mater, y it was fryth  
whych he argued agaynst goddes al-  
myghty power, denyenge that Cryst  
coude make his owne body in many  
places at onys / & that I dyd in effect  
nothyng elsys but answer hym, &  
sayd and affermed that god was able  
to do it, and that fryth was but a fole  
so to strapte & to limite the power of  
almyghty god, but yf he could prone  
repugnaunce (which agaynste goddes  
owne word playne spoken in his holy  
gospel, father fryth coude neuer do)  
whan you se this good readers, I  
dowte not but ye wyll saye, that it is  
neither foly nor presumpcyon for the



## The fourth booke

symplest man or woman in a towne,  
to maintayne that god maye do this  
thyng or that (namely the thyng that  
god hath sayed hym selfe he doth) a-  
gaynste hym that is so folysh as to  
presume, agaynst the playne worde  
of god, to determine by his own blind  
reason the contrary / & specially sayth  
the thyng is suche in dede, as though  
god had not spoken therof, yet had he  
none holde to say that god coulde not  
do it, for as myche as it impliyeth no  
suche repugnaunce as shold make the  
thyng impossible vnto god.

**B**ut now se further good readers  
the dysedome and the mekenesse of  
myster Waster here. Which as sone  
as he hath scant fynysshed his hygh  
solempne rebutyng of me, for suche  
disputyng of goddys almighty power,  
that I sayd he was in dede so mighty  
that he coulde do the thyng that we  
dyspute

Dysputed vpon agaynst hym that sayd  
nay, falleth hym selfe forth with in þe  
same fawte that he fyndeth / and yet  
not in the same fawte (for the fawte  
that he founde was none) but in the  
fawte that he wolde seme to fynde.  
For he dysputeth and taketh the part  
agaynst goddes almyghty power in  
dede / and argueth as pou se that god  
in dede can not do it.

¶ And this poynt he argueth in such  
maner fashyon, that in my lyfe I ne-  
uer sawe so folyshe an argument, so  
solempnely set vp an hygh. Firste he  
maketh his reaso thus. It is þe glory  
of the godhed and appoyred onely  
therunto, to be present and to fyll all  
places at onys, essencialy, presently,  
with his almyghty power / and is de-  
nyed to any creature. But Chrystes  
mashed is a creature. Ergo it can not  
haue this glory that is appoyred to  
the godhed.

The fourth booke

**H**ere is a wise argument. God hath many glories. And his chiefe glory standeth not in being presente at onys essentially in euery place. And though he wyl not geue his glory from hym, yet of his glory he maketh many creatures in many greates partes of it, to be partiners with him. It is one parte of his glory to lyue & endure in eternall blisse / & though no creature be without begynnynge, yet maketh he many a thousand possessours of ioy without endynge.

**H**ow proueth mayster masker y to be present at onys in all places, is such a kynde of glory so appropried vnto god, y god can not geue y gyfte to any creature. The scripture seemeth to approprie vnto god alone, the knowlege of manes secreete thought. And yet can I not se but y god might geue y knowlege to some creature to  
and



The fourth booke cccxxviii.

and yet abyde god styll hym selfe.

The. xiiii. chapter.

**T**han maketh mapster Maske  
an other argument, wherbyth  
he wolde as it semeth somewhat  
strengthen the fyrst, as yt hath of trouth  
no lytle nede, beyng as yt is so feble  
of yt selfe.

**T**his other argument therfore is  
(as you haue herd) this. What thyng  
so euer is euery where after the sayd  
maner, that muste nedes be insynpte  
without begynnynge and ende. It  
muste be one, and alone, and asmygh  
tye. Whycher properties are appro-  
pyed vnto the gloriouse maieste of  
the godhed. But Chrystes manhed  
is not suche (as hym selfe wytnes-  
seth in holy scripture) ergo his man-  
hed can not be in all or in many places  
at ones.

**C**hryste (that we labour not about  
G. V. nought)

### The fourth booke.

noughte) We muste consyder What  
mapster Maskear meaneth By these  
wordes, after the sayde maner.

De  
sayde you wote Well in the tother ar-  
gument before, that the glory of god,  
is to be present, and to fylle all places  
at ones, essentpally, presently, With  
hys almyghtye power. And there-  
fore whan he saythe now, What so  
ever thyng is every where at ones  
after the sayde maner, he meaneth  
(you se Well) present, and fyllynge  
all places at ones, essentpally, pre-  
sently, wyth his almyghtye power.

¶ I let passe here his word present-  
ly, whose presence nedeth not in that  
place for ought that I can se. For  
whan he sayd byfore, present and fyl-  
lynge all places at ones essentpally:  
his other worde presently may take  
his leue and be absent wel ynough.  
For howe can he be present & essen-  
tpally

The fourth booke cccxxviii.

trally fyll the place, and not present-  
ly? But nowe whan he sayeth

by hys almyghtye power: What ys thys  
to the mater? For yt is ynough a

gapnste hym, yf any creature maye  
be present in euery place at ones, and

essencially fyl the place / not by hys  
owne almyghtye power, but by the

almyghty power of god / and yet not  
so fyl the place neyther, but that yt

maye haue a nother wyth yt in the  
same place. for I trowe he wyl not

denye, but that there be many crea-  
tures in those places, whiche god

wyth his owne presence essencially  
fylleth full.

¶ Therefore as for these wordes  
after the sayde maner whiche he putteth in

to make vs amased: mayster Mas-  
kar must put out again. Now y being

put out, reherse & cōsider wel master  
maskars argument. What thyng so

euer



### The fourth booke.

euery is in euery place at ones, that  
thynge muste nedes be insynpte with  
out begynnynge and ende / it must be  
one, and alone, and almyghty / which  
propertes are appropried to the  
glorouse maiestie of the godhed.

But the manhed of Chryste is a cre  
ature and not god: ergo Chrystes  
manhed can not be in all places or in  
many places at ones.

And yet consyder here that though  
he leue oute that odrouse worde: yet  
muste his cōclusyon be in dede, that  
god cā not make yt so, as you se plain  
by his begynnynge, where he sheweth  
that yt impliyeth repugnaunce, & that  
therefore god can not do yt.

Now good readers consyder wel  
his fyrste proposycyon, whiche we  
call the maior, that is to wyt that god  
can not make any thynge created to  
be euery where at ones.

Let vs  
pray

The fourth booke. cccxxix.

prap hym to proue yt, and geue hym  
one peres leysour to yt. But here  
he taketh vppon hym to proue yt,  
and sayeth for the reason, that god cā  
not make any creature to be in all pla  
ces at ones, bycause yt shold than be  
insynpte, and therby god almyghties  
mate and hygh felow. Lette hym as  
I say proue vs this in two yere, that  
yt sholde than be insynpte, wythoute  
begynnynge, and wythout ende, and  
almyghy. In good sayth ether am  
I very dull, or elles doth mayster  
Maske tel vs here in a very madde  
tale.

**I** thynke he wyll not denye, but  
that god whiche coulde make all this  
worlde, heuen, and erthe, and all the  
creatures þ he created therein, coulde  
yf yt so had pleased hym, haue crea  
ted onely one man, and let all the re  
manaunt alone vncreated, and haue  
kepte

## The fourth booke

kept hym self, and neuer haue made  
heuen nor erth nor none other thyng,  
but onely that one man alone. The  
soule now that than hadde ben crea-  
ted in that man, hadde yt not than ben  
in all places at ones? I suppose yes.  
for there hadde bene no mo places  
than that manns bodye / and therein  
hadde there ben many places in many  
diuerse partes of the man / in all whiche  
that soule sholde haue bene pre-  
sent at ones, and the whole soule in  
euery parte of all those places at  
ones. for so is euery soule in euery  
mannes bodye now. And yet hadde  
that soule not ben infynyte, no more  
than euery soule is now.

¶ If god wolde now (as yf he  
wolde he coulde) create a newe spy-  
rite that sholde fulfyll all the whole  
worlde heuyn and erthe and all, as  
inych as euer ys created, that in  
suche



suche Wyse sholde be whole present  
at ones in every parte of the Worlde,  
as the soule is in every parte of a  
man, and yet sholde not be the soule  
of the Worlde: I Wyll here aske may  
ster Mascar, Were that newe crea  
ted spryde inspryde? If he answered  
me naye: than hathe he soyled hys  
owne Wyse reason hym selfe. for  
thanne no more Were the manhed of  
Christe, though yt Were present in  
all those places of the whole World  
at ones.

If he answered me yea:  
than syth that spryde Were no more  
inspryde than the Worlde ys, wyth  
in the lymytes and boundes wherof  
yt Were conteyned, yt wolde folowe  
therof, that the Worlde Were inspryde  
all redde, whych is false.

And also yf yt Were trewe, thanne  
Wold yt folow by mayster Mascar  
reason, that god almyghty hadde  
a match

## The fourth booke

a mache all cedy, that is to wyt a nother thyng insynpte besyde hym self, Whych is the inconuenience that maketh mayster Maskeat afferme yt for impossyble, that god coulde make Chrystes manhed to be in all places at ones.

¶ Thus you se good readers vpon what wyse grounde mayster Maskeat hath here concluded, that god can not make Chrystes bodye to be in all places at ones.

¶ But yet is yt a worlde to consyder how madly the man concludeth. His conclusion is this ye wote wel, wherfore Chrystes body can not be in all places, or in many places at ones. All his reason ye wote well goth vppon beynge in all places at ones, bycause that theruppon wolde yt by his wyse reason folowe, that yt shold be insynpte. And now is that poyncte of trouthe no parte

parte of our mater. For We saye not  
that Chyrstes bodye is in all places  
at ones, but in heuyn, and in suche  
places as the blessed sacramente  
ys. And therefore Where as  
his reason goeth nothynge agaynste  
beynge in many places at ones, but  
onely agaynste beynge at ones in all  
places: he concludeth sodaynely a-  
gaynste beynge in many places, to-  
warde whiche conclusyon no ppece  
of his premisses hadde any maner of  
mocrpon. And so in all this his hygh  
solemne argument, and his farre fet  
reason, neyther is his maiortre w, nor  
his argumēt toucheth not the mater,  
nor his premysses any thynge proue  
his conclusyon. And yet after thys  
goodly reasonyng of his, he reioyceth  
in his harte hyghly to se how iolyly  
he hath handled yt, and sayeth,

Here yt is playne that all thynges that were yma-  
gyneth



## The fourth booke.

gyneth and fayneth are not possyble to god. For yt  
ys not possyble to god to make a creature egall to  
hym selfe, for yt includeth repugnaunce and deroga  
teth hys glorie.

**M**ayster maskar spekethe myche  
of myne vnderwryten dremps and va  
nytees. But here haue we hadde  
a wryten dreame of hys, and therein  
this folyshe booke also so ful of vayne  
glorouse vanitye / that yf I hadde  
dremed yt in a fyt of a feuer, I wold  
I wene haue ben a shamed to haue  
tolde my dreame to my wyfe when I  
woke. And nowe shall you good  
readers haue here another ppyece as  
proper.

God promysed and sware that all nacyns shuld be  
blessed in the deth of that promysed sede whych was  
Christe : god had determyned and decreed yt before  
the world was made : ergo Christe must nedys haue  
dyed / and to expowne this worde oportet as Moyses  
myndeth it. For it was so necessary that the contrary  
was impossyble : excepte Moyses wolde make god a  
lyer, whiche is impossyble. Paule concludeth that  
Christe must nedes haue dyed / vsynge this latin terme  
Necesse. Sayeng where so euer is a testymment, there  
muste the deth of the testymment make go betwene :

or ellys

oz ellys the testament is not ratyfied and sure / But  
 ryghtuousnes and recompens of synners in Chrystes  
 blood is his new testamēt, wherof he is mediatour :  
 etgo the testiment maker muste nedes haue dyed  
 wreste not therfore (master Doze) this word opoz  
 tet ( though ye synde potest for opoztet in some co  
 rrupte copy) vnto your vnfaury sence. But let opoz  
 tet sygnifye, he muste oz yt behoueth hym to dye.  
 for he toke our very mortall nature for the same de  
 creed counsaile : hym selfe sayenge Iohā. 2. 2. 12.  
 Oportet exaltari filium hominis &c. It behoueth, oz  
 the sonne of man muste dye / that every one that be  
 lieue in hym peryshe not &c. Here may ye se also that  
 yt is impossyble for god to breke his promyse. It is  
 impossyble to god whych ys that vertye to be found  
 contrarie in his dedes and wordes : as to saue them  
 whome he hath damned / oz to dampne them whome  
 he hath saued. Wherfore all thynges ymagyned  
 of Doze a Brayne are not possyble to god.  
 And when Doze sayeth, that Chryste had power  
 to lette his lyfe and to take yt agayne, and therfore  
 not to haue dyed of necessitye : I wonder me, that his  
 scolematter here sayled hym, so connynge as he ma  
 keth hym selfe therein : whych graunteth and asser  
 meth (as trewe yt is) that wyth the necessarye de  
 creed workes of goddes forsyghte and prouydence  
 standeth ryght well his free libertie.

¶ ii.

The fourth booke.

The .xv. chapter.

**I**f this ppece Were good readers  
Any thyng to the purpose of our  
pynceppall mater, concernynge  
the blessed sacrament: mayster Mas  
kar had here geuyn me holde ynough  
to geue hym four or fyue suche foule  
fallis on the backe, that his bones  
sholde al to burste ther wyth. But  
for as myche as you shall perceyue  
By the readynge of my letter, that all  
this geue is but a hye mater, ryse  
vppon a certayne place of saynte Au  
stayne whiche scrith alledged im  
perfytely: I purpose not to spende  
the tyme in vayne dyspyccons wyth  
mayster Maskar, in a thyng out of  
our mater. And namely syth the man  
hath after his long bablyng agaynst  
me, yet in the ende answered him self  
Wel and suffyciently for me.

For



**F**or whan he hathe sayde a great  
 whyle, that yt was in suche wyse ne-  
 cessarye that Christe muste dye, that  
 the contrarie therof was impossyble:  
 at laste as though he wold mocke me  
 ther wyth and she w myne ignorance,  
 he byngeth in his own, and she weth  
 that for any thyng that god hath e-  
 ther forsene or decreed and determy-  
 ned therein, he had lest Christ at hys  
 lyberte to dye or lyue yf he wolde.  
 And than yf he was at hys lyberte  
 not to dye but yf he had wolde: than  
 was it not impossible for hym to haue  
 lyued yf he hadde wolde.

But the keepynge of hys lyfe was  
 the contrarie of hys dyenge: ergo  
 hys dyenge howe necessarye so euer  
 yt was for mannes redempcyon, that  
 ys to wytte so behoufull thereto, that  
 wythoute yt we sholde not haue ben  
 saued: yet mayster Maske here to

The fourth booke.

¶ The we hym selfe a great scoles man  
in respecte of me, confesseth hym  
selfe agaynste hym selfe, that Christ  
to dye was not in suche wyse ne-  
cessarily constrayned, that the con-  
trary therof, that is to wytte Christ  
to lyue, was impossible to hym yf  
he hadde wolde. Whyle mayster mas-  
kar can not saye naye, but muste ne-  
des geue place to the scrptures  
that I sayed hym, and therfore must  
confesse and so he dothe, that Christ  
coude by no constraynte be compel-  
led to dye, but was offred bycause  
hym selfe so wolde.

¶ But the dyspryons of thys  
poynte ys as I saye good reader all  
besyde our pryncypall mater / and  
therfore I wyll let hys other folyes  
that I fynde in this ppece passe by.

¶ Than goeth mayster Maskar  
forth and sayth.

But mayster

## The fourth booke cccliiii.

But mapster Doze sayth at lasse, yf god wolde tell me that he wolde make eche of bothe theyr bodyes to (meanynge the ponge manns bodye and Chrystes) to be in fyftene places at ones / I wolde bylene hym I, that he were able to make hys worde trewe in the bodyes of bothe thwayne / and neuer wolde I so myche as aske hym whether he wolde glozysse theym bothe fyrste or not: but I am sure, glozysed or ynglozysed, yf he sayde yt, he is able to do yt. To here maye ye se what a fervent sayth this olde man hath, and what an earnest mynde to bylene Chrystes wordes yf he hadde tolde hym: but I praye ye mapster Doze, what and yf Chryste neuer tolde yt you, nor sayde yt nor neuer wolde / wolde ye not be as hasty to not beleue yf he told it you / I praye ye tell vs where ye speke wpth hym, and who was by to beare ye recozde: and yet yf you byng as falsse a shewe, as your selfe to testyfy this thyng: yet by your owne doctryne, muste ye make vs a myracle to conferme your tale / ere we be bounde to bylene you, or yet to admytte this your argumēt, God may make hys godde in many places at ones, ergo yt ys so.

## The .xvi. capyter.

**B**Eade good readers in my let-  
ter the. xxi. lese, and thanne  
consyder mapster Maskers goodly  
mocke that he maketh here, and you  
D iii. shall



The fourth booke.

shall fynde yt very folyshe. But  
nowe master Maskar asketh me,  
Where I spake With Cryst When he  
told me þ he wold make his owne bo  
dye in two places at ones, as though  
Christe coulde not speke to me but if  
I spake to hym, nor coulde not tell  
me the tale but yf he appered to me  
face to face, as he dyd after his resur  
reccion to his dysciples. This que  
styon of master Maskar cometh of  
an hygh wyt I warraunt you. I an  
swere master maskar therfore; Crist  
tolde yt at hys maundy to other good  
credyble folke, and they tolde yt  
forth to the whole catholique chyrch,  
and the whole chyrche hathe tolde yt  
vnto me/ and one of the ym that was  
at yt, that is to wytte saynte Ma  
theu, hathe putte yt in wytyng as  
the same chyrche telleth me.

for

For elles Were I not sure Whyther  
that gospel Were his or not, nor Why:  
ther it Were any parte of holy scryp:  
ture or not. And therfore I can lacke  
no good and honest Wytnesse to bere  
me recorde in that point that Wyl de:  
pose for me, that I sayne not the ma:  
ter of myne owne hed. And I haue a  
testymoniall also of many olde holy  
doctours and sayntes, made afore a  
good notary the good man god hym  
selfe, Whiche hath With hys seale of  
many an hundred myracles, both te:  
stified for the trouth of those men, &  
also for the trouth of the pryncypall  
mater it selfe / that is to Wytte that  
Chrystes Very Body is in the blessed  
sacrament, though the sacrament be  
eyther in two or in .x. thousande pla:  
ces at onys. And thus mayster Mas:  
ters questyons concernyng Chryst  
blessed body, that Chryst hath tolde  
D. V. m

The fourth booke.

me that he wolde make it be in two  
places at onys, is I truste suffycy-  
ently answered. But now as for  
fyrthys body (Whiche wyrteth that  
Christes body can be no more in two  
places at onys than his) though I  
wolde haue beleued y Christ coulde  
haue made it in two places as onys  
yf Christe had so tolde me: yet syth  
Christe hath now tolde me, by hys  
Whole catholyke chyrche, and by wy-  
tynge of the olde holy sayntes of the  
same, & by his own holy scripture to,  
Which scripture by the same chyrche  
& the same holy saynt I know, and  
also se declared and expounded, and  
ouer that hath by many wonderfull  
myracles manifestly proued & testy-  
fied, that thopinions in which fyrth  
obstynately & therewith very folishly  
dred, were very pestilent hereses,  
Wherby he is perpetually seuered fro  
the



The fourth booke. ccxlii.

the spuely body of Chryst, and made  
a ded mēber of the deuyll: I byseue  
therfore and very surely knowe as a  
thyng taught me by god, that the  
wretched body of that felow shall ne-  
uer be in two place at onys / but whā  
it shall ryse agayne and be restored to  
that wretched obstynate soule, shall  
therwith styll euer more in one  
place, that is to wyte in theuerlastyng  
fyre of hell. From wherch I beseeche  
our lord turne Tyndale & George  
Jay, wyth all the whole bretherhed,  
and mayster Masket amonge other  
(who so euer he be) by tyme.

Now vpon his aforesayd suche a  
proper handeled mocke as you haue  
herde, mayster masket goeth on, and  
geueth me ryght hollosom admonicyō,  
that I medle no more with such hygh  
matters, as is the great absolute al-  
myghty power of god, & therein thus  
he sayth vnto me.

Dr:

## The fourth booke.

Bye you be to bysy wyth goddes almyghty power,  
and haue taken to great a burden vppon your weake  
shulders.

### The .xvii. chappter.

**H**ere he sholde haue rehersed  
what one worde I had sayd of  
goddes almyghty power, in  
whiche worde I was to bysy. Rede  
my letter ouer, and you shall clerely  
se that I saye nothyng eylls, but  
that god is almyghty, & that he there-  
fore may do all thyng. And yet (as  
you shall here mayster Master hym  
selfe confesse) I sayed not that god  
coulde do thynges that imply re-  
pugnaunce. But I sayd that some  
thynges may seme repugnaunt vnto  
vs, which thynges god seeth how to  
sette togyther well inough. Be these  
wordes good reader ouer hyghly spo-  
ken of goddes almyghty power: May  
not a pore vnlearned man be bolde to  
saye that god is able to do so myche?  
And

The fourth booke cccxlviij,

And yet for sayeng thus mych, sayth  
master Masket that I am to besy,  
and haue taken to great a burden Up-  
pon my weke sholdren, and haue ouer-  
saded my selfe With myne owne har-  
neysse and wepons, & many gaye wor-  
des mo to vltre his eloquence With  
all. But master Masket On the to-  
ther syde is not hym selfe to bysy at  
all With goddes almyghty power, in  
assermyng that god hath not the  
power to make hys owne blessed bo-  
dy in many places at onys. Oys  
myghty stronge sholdren take not to  
mych weyght vppon them, whan in  
stede of omnyppotent, he proueth god  
impotent/and that by suche impotent  
argumentes, as you se your selfe so  
shamefully halte, that neuer sambe  
cyppe y lay impotent by y wallys in  
creppng out vnto a dole, halted halfe  
so sore. But than goth he ferther for  
the



**The fourth booke.**

the prayse of ponge Dauid & sayth  
you haue overladen your selfe w<sup>th</sup> your owne har-  
neyse and weapons / and ponge Dauid is lyke to  
p<sup>r</sup>euayle agaynst you w<sup>th</sup> hys slynge & his stone.

**A**s for master Maskers ponge  
master Dauid, who so loke vppon  
his fyrst treatise & my letter together  
shall sone se y<sup>e</sup> his sling and his stone  
be beten both about hys eares. And  
whā so euer his new sling & his new  
stone (which is as I nowe here saye  
very lately come ouer in prent) come  
onys into my handes, I shall turne  
his slynge into a cokstede, & his stone  
into a fether, for any harme that it  
shalbe able to do, but yf it be to suche  
as wyllynge ly wyl putte out theyr  
owne epen, to whych they neuer nede  
neither stone nor slynge, but w<sup>th</sup> a  
fether they maye do it and they be so  
madde.

**O**ut an heuy thyng it is to here  
of his ponge folyshe Dauid, that  
bath

The fourth booke cclxviii.

hath thus wyth his stone of stobbut-  
nesse, stryken out his owne brayne / &  
with the slynge of hys herespes, slon-  
gen hym selfe to the deuyll.

¶ Yet mayster Masker can not leue  
me thus, but on he goth fether in his  
caylynge rethorpyke & thus he sayth.  
God hath insatuated your hygh subtyll wysdome /  
your crafty conuayance is espyed. God hath sent  
your chyche a mete couer for suche a cuppe, euen  
such a defender as you take your selfe to be, that  
shall lette all theyr whole cause fall flatte in the  
myre, vnto bothe your shames and viter confusyon.  
God therfore be praysed euer amen.

The .xviii. chapter.

**A**s for wysdome I wyll not co-  
pare wyth mayster Masker  
therin / nor wolde waxe myche  
the prouder in good faythe though  
menne wolde saye that I had more  
wytte than he. I praye god sende vs  
bothe a lytell more of his grace, and  
make vs bothe good.

But

The fourth booke.

**B**ut where as he iesteth concernynge my defence of the chyrch: who so loke my booke thorow, shall fynde that the chyrch, in the treuth of whose catholike fayth concernynge the blessed sacramēt I wyte agaynst Jertis and Tyndale, and mayster Maske and such false heretikes mo, is none other chyrch but the trewe catholike chyrche of Cryst, the whole congregacyō of al trewe chrysten nacys / of whiche chyrche I take not my selfe to be any specyall defender, how be it to defende it / is in dede every good manns parte. And as for hitherto, the thynges that I have wyten are (I thanke god) stronge enough to stand, as it is playnely pved agaynst all these heretikes y haue wrestled therewith, wherof they coulde neuer yet ouerthrowe one lyne / and no man more shamefully so dōsed in y myze /  
than



than mayster Maske here hym self  
that boasteth his victory while he lieth  
in the dyte. But the catholyke chyr-  
che hath another maner defender tha  
is any earthly man. For it hath god  
hym selfe therein, and his holy spyrte,  
permanent and abydyng by Crystes  
own promise to defende it fro falsshed  
vnto the ende of the worlde. And ther-  
fore it can not fall flatte in the myre / Matth. 28  
But god maketh heretykes fall flatte  
in the fyre.

Yet to the intent good readers / that  
you sholde well se that I lefte not  
vntoached the point of repugnaunce,  
with whych mayster Maske hath at  
this whyle set out his hygh solemni  
reason agaynst godd<sup>r</sup> almyghtyness:  
hym selfe sheweth here at laste, that  
of repugnaunce I dyd speke my self.  
Now be it in dede, somewhat more  
moderately than he / as ye shall not  
I. onely

## The fourth booke.

onesp perceyue by the wordes of my  
letter, but also by the word of may-  
ster Masher hym selfe. Whych be  
these.

Then sayth maister Doze/though it semeth repug-  
nant bothe to hym and to me/one body to be in two  
places at onys: yet god seeth how to make theym  
skonde togyther well inough. This man wyth hys  
olde eyen and spectacles seeth farte in goddes sight/  
and is of his pretty counsell: that knoweth helpe  
by some secreete reuelacion how god seeth one body  
to be in many places at onys / includeth no repug-  
nauce. for worde hath he none for hym in all scryp-  
ture no moze thē one body to be in all places at onys.  
It impliyeth fyrst repugnauce to my syght a reason/  
that all thys worlde shulde be made of nothyng: &  
that a vyrgyn shoulde brynge forth a chyld. But yet  
when I se it wyrtten wyth the wordys of my sayth/  
whych god spake/and brought it so to passe: then  
impliyeth it no repugnauce to me at all. for my  
sayth receiveth it and receyueth it stedfastly. for I  
knowe the voyce of my herdeman / whych he ys he  
sayd in any place of scripture, that hys body shulde  
haue bene containyd vnder the forme of brede and so  
in many places at onys here in erth/and also aby-  
dunge yet styll in heuyn to. Verylly I wolde haue  
byleued hym I/as sone and as fermely as mayster  
Doze. And therfore euen yet/ys he can shew vs but  
one sentence truly taken for hys parte, as we can  
do many for the contrary/we muste gyue place. for  
as for his unwyrtten verytees, and thantoyte of his  
ant<sup>is</sup>

## The fourth booke

ccl.

antichristen synagoge, vnto whiche (the scripture forsaken) he is now at laste wpth shame inough compelled to flee: they be proued skarke fyres and very deuelyre.

## The .xix. chapter.

**I** H not thys a wyse inuented  
scoffe that mayster Maske  
mocketh me wythall / and sayth  
that with myne olde eyen & my spec-  
tacles I se farre in goddys spghte,  
and am of goddys pryuy counsaile,  
and that I knowe byslyke by some se-  
crete reuelacyon, how god seeth that  
one body to be in many place at onys  
includeth no repugnaunce. It is no  
counsaile ye wote well that is cryed  
at the crosse. But Christ hath cryed  
and proclaimed this hym selfe, and  
sent hys heraldys, hys blessed apo-  
stles, to cry it out abrode, & hath cau-  
sed his euangelist also to wyte & pro-  
clamaciō, by which all þ world was  
I.ii. Warned



**The fourth booke**

Warned that hys blessed body, hys  
holy fleshe and his bloude, is verely  
eaten and dronken in the blessed sacra-  
ment. And therefore either all those  
places be one in whiche the blessed  
sacrament is receyued at onys, or els  
god may do the thyng that is repug-  
nant, or els he seeth that his body to  
be in dyuerse places at onys, is not  
repugnant. For Well I Note he  
sayth he doth it, in all the .iiii. euange-  
lystes. And Well I Note also, that  
he can not say but soth. And therefore  
neither nede I to see very farre for  
this point, nor nede no secret reue-  
lacyn neither, syth it is the point,  
that to the whole worlde, god hath  
bothe by worde, wytyng, and my-  
racles, reueled and shewed so openly.  
Where is master Master now?

For where he sayeth I haue no  
worde of scripture for Chrystes  
body

Godp to be in many places at onys,  
no more than to be in all placys at  
onys: yf I hadde not, yet yf god had  
other wyse than by wytyngge reueled  
the tone to hys chyrche and not the  
tother, I wolde and were bounde to  
byleue the tone, and wolde not nor  
were bounden to byleue the tother/as  
I byleue and am bounde to byleue  
now that the gospell of saynt Iohn  
is holy scripture, and not the gospell  
of Nichodemus. And yf god hadde  
reueled bothe twayne vnto the chyr-  
che: I wolde and were bounde to  
byleue bothe twayne/as I byleue  
now that the gospell of saynte Iohn  
is holy scripture, and the gospell of  
saynt Mathew to.

¶ But now of trouth mayster mas-  
ker abomynably belyeth the worde  
of god, whan he sayeth that we haue  
not the worde of god, no more for the

The fourth booke

Beynge of Chyestes Body in many  
places at onys, than in all places at  
onys. For as for the Beynge therof in  
all places at onys, We fynde no word  
playnely Wryten in the scrypture.

But for the Beynge therof in many  
places at onys, Chyestes Wordes in  
his last souper, and byfore that in the  
ixte chappter of saynt Iohn, be as  
open, as clere, and as playne as any  
man Well coulde wyth any reason re-  
quyre / excepte any man were so wise  
as to wene y dyuerse mennys mo-  
thes were all one place. And therefore  
Whan mapster Maske in his wordes  
folowynge, maketh as though he  
wolde bpleue it, as Well as he by-  
leueth the creacion of the world, and  
Chyestes birth of a Virgine (Whiche  
seme also to hys reason repugnaunt)  
yf Chyeste in any playne place of  
scrypture sayd it, the trouth appereth  
other



other wyse. for vnto hym that is not  
wyth his owne forwardnesse blynded  
by the deuyll, the thyng that he de-  
nyeth is as playnely spoken, as are  
the tother wayne that he sayth he be-  
leueth. And some other breches such  
as hym selfe is, in foly and stoburn-  
nesse denye bothe the tother wayne,  
for the repugnaunce, as well as he  
doth this / Whiche thyng you haue  
herde hym al redy, with very folysh  
reasons declare for so repugnaunte,  
that he sayeth that god can not do it,  
because it were as he sayth a geuyng  
awaye of his glory. And therefore his  
harte onys sette and fxyed on the  
wronge syde the deuyll causeth hym  
so to despyte in suche fonde folysh ar-  
gumentes of hys owne inuencion,  
that he can not endure to turne hys  
mynde to the trowthe / But euery  
texte be it neuer so playne, ys darke

211  
The fourth booke

Into hym/thorow the darkenesse of  
his owne brayne.

The .xx. chapter.

**W**e now for. Bycause he sayeth,  
That he wylbe content and satys-  
fied in thys mater With any one  
texte truely taken: Whyle I shall  
say that the textes that I shall bring  
hym, be by me truely taken, and he  
shall saye naye, and shall saye that I  
take them amysse & vntreuly: Whyle  
he and I can not agre vppon the ta-  
kyng, but vary vppon the posseyd  
and the ryght vnderstandynge of  
them: By Whom wylt he be iudged,  
Whither he or I take those textes  
truely: If By the congregacyon of  
chrysten people: the whole chrysten  
nacyons haue thys fyrstene hundred  
yere iudged it agaynste hym.

for

for all this While haue they beleued,  
y Chryst at his maundy, Whā he sayd  
this is my bodye, ment that yt was  
his Very body in dede / and euer haue  
byleued and yet do, that yt was so in  
dede. If he Wyl haue yt iudged by a  
generall counsaile, yt hath ben iud-  
ged for me agaynste hym, by mo then  
one all redye, before his dayes and  
myne bothe. If he Wyl be iudged by  
the Wrytynge of the olde holy doc-  
tors and sayntes: I haue al redye  
shewed you suffycientely, that they  
haue al redye iudged this poynte a-  
gaynste hym. If he and I wolde ba-  
rre vppon the vnderstandyng of the  
olde sayntes wordes, by sydes that  
you se them your self so playne, that  
he shal in that poynte but shewe hym  
selfe shameful and shamlesse: yet  
the general counsailes (whych hym  
selfe denyeth not) haurng redde and

I v.

sene



### The fourth booke.

sene those holy doctours them selfe,  
and many of those holy sayntes be-  
yng present at those cōsayles them  
selfe, haue thereby iudged that popnt  
agaynste hym to. For no wyse  
man wyll doute, but that amonge  
theym they vnderstode the doctours  
than as well as mayster Maskars  
doth nowe. If he saie that he wyll  
wyth his other mo then twenty tex-  
tes of scrypture of whiche he spake  
before, dysproue vs the textes one  
or two that I brynge for the blessed  
sacrament: than cometh he (you se  
well) to the self same popnt agayne,  
wherin he is ouerthrowen al redye.  
For all the corps of chrystendome of  
thre. xv. hūdred yere before vs, and  
all the olde holy doctours & sayntes,  
and al the general cōsayles, and all  
the meruaylouse myracles that god  
hath shewed for the blessed sacramēt  
perely

perely almost, and I Wene dayly to,  
 What in one place and other/al Why-  
 che thynges proue the textes that I  
 say, to be ment and Vnderstanden as  
 I say. Al they do therby declare a-  
 gaynst hym also, that none of his mo-  
 than tWenty textes, can in any Wyse  
 be wel and ryght Vnderstanden as he  
 sayth. For ellys shold yt folow, that  
 dyuerse textes of holy scrypture, not  
 onely semed (Whych may well be)  
 but also Were in dede (Whych is a  
 thyng impossible and can not be) co-  
 trarpouse & repugnant Vnto other.

**N**ow good chrysten readers here  
 you se, that in his shyp that he vseth,  
 Where he sayeth that he wyl byleue  
 any one text trewly taken: We byng  
 hym for the trew takynge vpon our  
 parte, all these thynges that I haue  
 here shourtely reherced you/ of Whych  
 thynges hym selfe denyeth Very  
 few

The fourth booke.

se we / that is to wyte, the olde holy  
 doctours to holde on our parte / and  
 the people of theyr tyme. But therein  
 haue I shewed you diuerse of þe beste  
 sorte agaynst hym. And the fayth of  
 the people of the diuerse tymes ap-  
 pereth by theyr booke and by the coun-  
 sayles. And than that the generall  
 counsayles and the myracles are on  
 our parte, of these two thynges he  
 denyeth neyther nother. But syth he  
 can denye none of them, he dyspysseth  
 bothe. And the holy counsayles of  
 Chrystes chyrche he calleth the Anti  
 chrysten synagoge. And goddes my-  
 racles both feyth and be he sayne to  
 cal the workes of the deuyll.  
 And therefore good chrysten readers,  
 whyle you se all thys: ye se well  
 ynough that the textes of the gospell  
 whiche we laye for the blessed bodye  
 of Chryste in the blessed sacrament,  
 be clere



be cleere and playne for the purpose /  
and mayster Maskear Wyll not agre  
pt so, but sayth that we take theym  
not tre Wyl, onely bycause he will not  
perceyue and confesse the trowth.

**C**Nowe where as mayster Mas-  
kear sayth of me fether thus.

As for his vnderwritten verities, and thantowrite of  
hys Antichristen synagoge, vnto whiche the scrp-  
ture forsaken he is now at laste wyth shame ynough  
compelled to fle: they be proued starke lyes and ve-  
ry deuylls.

**C**Consider good christen readers  
that in these wordes mayster maskear  
tellethe you two thynges. fyrste that  
I am wyth shame ynough com-  
pelled to fle fro the scrpyture to myn  
vnderwritten verities, and to thautho-  
ryte of thantichristen synagoge, by  
whiche he meaneth the tradycyons  
and the determynacyons of the catho-  
lyque chyrche.

The tother that the tradycyons and  
deter

The fourth booke

determinacyons of the chyrch, be all  
redy proued starke lyes and very de  
uylsye.

For the fyrste poynte  
you sethat in this mater of the bles  
sed sacrament, whycher ys one of  
the thynges that he meaneth, he hath  
not yet compelled me to fle fro the  
scripture. For I haue wel all redy  
proued you this poynt, & very playn  
and clerely, by the selfe same place  
of scripture, whycher mayster Mas  
har hath expounded & falsely. Wolde  
wreste it a nother way, that is to wyt  
the wordes of Chryst wryten in the  
syxt chappter of saynt Iohn.

Nowe yf I do for the prose of this  
poynte, say the tradycyon of y whole  
catholique chyrche besyde, whycher  
thyng ys also suffycient to proue  
the mater alone: ys that a fleyng  
fro the scripture?

If that be a fleyng fro the scrip  
ture

ture, than myghte the olde heretyques very wel haue sayde the same vnto al the olde holy doctours, that this new heretyque sayeth nowe to me. For this woteth wel euery man (that any lernynge hath) that those old holy doctours and sayntes, sayd agaynst those old heretykes not the scrpyture onely, but also the tradycyons vnderyten, byleued and taughte by the chyrche. And yf mayster Mas hat whan he shal defende hys booke, dare denye me that they so dyd: I shall brynge you so many playn proues therof, that be he neuer so shamelesse he shal be ashamed thereof. And he can not say naye but that they so dyd, as I wote wel he can not: whan you se wel good reders y by master masters wise reason, those old heretikes might haue sayd agaynst eche of those old holy doctours & sayntes as  
mayster



## The fourth booke

mapster Maske sayth agaynste me  
now, that they hadde made him with  
shame ynough, fle fro the scripiture,  
becaue he bespde the scripiture pro-  
ued the trew faith and reproued their  
falle heresyes, by thauthoryte of the  
catholyque chyrche. Suche strength  
haue alwaie so, mapster maplers ar-  
gumentes.

¶ Nowe touchyng the secund point,  
whete he calleth the catholyke chyrch  
the antichrysten synagoge, and the vn-  
wryten decyties starke spes and de-  
uyls: he hath al redy shewed and  
declared partely which thynges they  
be that hym self meaneth by yname.  
For he hath before specyfyed purga-  
tozre, pylgrimages, and prayenge to  
sayntes, honouryng of ymages, and  
creppynge to the crosse, and halo wyng  
of belles agaynst euyl spirites in tem-  
pestes, and boughes on palme sone  
daye

daye, and bypleupnge in the blessed sacrament. And Tyndale that ys eynther hym selfe or his felow, mocketh vnder the same name the sacrament of anelypnyng/ and calleth the sacrament of conspyracyon the butterpnyng of the boyes forhed, & had as lyfe haue at his chrystenpnyng sande put in hys mouth as salt/ and mocketh mych at fastpnyng. And as for sent, father frith vnder name of Brightwell in the reuelacyon of Antichrist calleth it yf forlishe fast/ which ieste was vndoutedly reueled father frith by the spryde of the deuyll hym selfe, the spirituall father of Antichriste.

So that you maye se good readers that to saye the latenye, or our ladye matens, and crepe to the crosse at Ester, or praye for all christen soules: these thynges & such other as I haue teheresed you, mayster Maskar  
R sayth

## The fourth booke.

saith are all redy proued starcke lyes  
and very deupscye. But he sheweth  
vs no such prose yet, neyther of lyes  
nor of deupscye. But euery man  
may sone se, that he whych sayeth so  
myche and nothyng proueth, maketh  
many a starcke lye / & that thus to raile  
agaynste god and al good men / and  
holy sayntes, and helppinge of good  
chrysten soules / and caplyng agaynst  
the blessed bodye of Chryste in the  
blessed sacrament, callynge y<sup>e</sup> bylpe  
therof deupscye: yf suche caplyng in  
mayster maskar be not (as I wene it  
is) very playne and open deupscye,  
yt can be no lesse yet at the leste wyse  
than very playne and open knauery.

## The .xxii. chappter.

**M** After Maskar cometh at last  
to the mockynge of those wor  
des of my ppstle, wherein I shew  
that



that yf men wolde denye the couer-  
syon of the brede and wyne into the  
blessed bodye and blood of Chryste,  
bycause that vnto his owne reason  
the thyng se meth to impley repug-  
nauce, he shal fynde many other  
thynges bothe in scrypture, and in na-  
ture, and in hande craftes to, of the  
trouthe whetof he nothyng dou-  
teth, whycher yet for any solucion that  
hys owne reason coude fynde, other  
than the omnipotent power of god,  
wolde seme repugnant to / of whych  
maner thynges, other good holy do-  
ctours haue in the mater of the bles-  
sed sacrament vsed some ensamples  
byfore.

¶ Nowe for as myche as in these  
wordes I speke of the apperynge  
of the face in the glasse, and one  
face in euery pcece of the glasse bro-  
ke into tūety; mayster Maske hath  
It ii. caught

### The fourth booke.

caughte that glasse in hand and mo-  
keth and mo<sup>w</sup>eth in that glasse, and  
maketh as many straunge faces and  
as many pretye pottes therein, as yt  
were an olde rpueted ape. For these  
are his wordes so.

Then sayth he, that ye wote wel that many good  
folke haue vsed in thys mater many good frutesfull  
exsamples of goddes other wo<sup>r</sup>kes: not onely myra-  
cles, w<sup>r</sup>pten in scrypture / vnde versus: (where one  
I praye y<sup>e</sup>: ) But also done by the comen course of na-  
ture here in erth. (If they be done by the comen course  
of nature: so be they no myracles) And some thyn-  
ges made also by mans hande. As one face beholden  
in dyuerse glasses: and in euery p<sup>p</sup>ece of one glasse  
broke into twenty &c. Lorde howe thys pontyfycall  
poete playeth hys parte. Because (as he sayeth) we  
se many faces in many glasses: therfoze maye one  
bodpe be in many places / as though euery shadowe  
and symple tude representynge the bodpe / were a bo-  
dyp<sup>l</sup> substance. But I aske Moze / when he seeth  
his owne face in so many glasses / whyther all those  
faces that appere in the glasses be hys owne very face  
haupnge boldely substance skynne, fleshe, and  
bone, as hathe that face / whyche hathe hys very  
mouth, nose, y<sup>e</sup>n &c. wherw<sup>th</sup> he faceth vs oute  
the trouthe thus falsely w<sup>th</sup> lyes: and yf they be  
all hys very faces / thā in very dede there ys one body  
in many places / & he hym selfe beareth as many fa-  
ces in one hoo<sup>d</sup>e. But acco<sup>r</sup>dyng to hys purpose /  
euen

such as they be no very faces / nor those so many bodies, sowes, and symplectides multiplied in the ayer betwene the glasse or other objecte and the body (as the philosopher proueth by naturall reason) be no very bodies: no more is yt Chykses very bodye, as they wolde make the byleue in the bzede in so many places at ones:

**N**ow good reders to thernde that you may se the custumable maner of mapster Maskar in rehersynge my mater to his owne aduantage / syth my wordes in my letter that touche this poynt be not very longe / I shall reherse them here vnto you my self / so good reders thus shal you fynd yt there in the .xxvi. lefe.

I wote well that many good folke haue vled in this mater many good frutefull examples of goddes other woorkes, not onely myzacles wyrtten in scrypture, but also done by the comen course of nature here in erth and some thynges made also by mannys hand as one face byholden in dyuers glasses & in euery pyece of one glasse broken



## The fourth booke.

broken into. xx. and the merueyle of  
the makynge of the glasse it selfe such  
mater as it is made of. And of one  
woꝛde comyng whole to an hundred  
earys at onys and the syghte of one  
lytell eye pꝛesent and beholdynge an  
whole great cuntrey at onys wyth a  
thousande such other merueyles mo,  
such as those that se them dayly done  
and therfoꝛe merueyle not at theym,  
shall yet neuer be able no not thys  
pouge man hym selfe, to geue suche  
reason by what meane they maye be  
done/ but that he maye haue such re-  
pugnaunce layed agaynste it that he  
shall be fayne in conclusyon foꝛ the  
chefe and the moſte eydyent reason  
to say that the cause of all those thyn-  
ges is bycause god that hath caused  
theym so to be done, is almyghty of  
hym selfe and canne do what hym  
lyste.

¶ So good Chryſten readers here  
you ſe your ſelfe, that I made none  
ſuche

suche argument as mapster Maske  
bereth me in hand. Nor no man vseth  
vppon a symilitude, to cōclude a ne-  
cessary consequence, in the mater of  
the blessed sacrament/ vnto whiche  
we can bringe nothyng so lyke, but  
that in dede it muste be farre vnlyke,  
saupng that it is as seemeth me some  
what lyke in this, that god is as able  
by his almyghty power, to make one  
body be in t̄wenty places at ones, as  
he is by comē course of nature which  
hym self hath made, able to make one  
face keepng styll hys owne fygure  
in hys owne place, caste yet and mul-  
typly the same fygure of yt self, into  
xx. p̄ces of one broken glasse / of  
whiche p̄ces eche hath a seuerall  
place. And as he is able by the nature  
that hym selfe made, to make one self  
worde that the speker hath brethed  
oute in the spekyng to be forth with  
R iii. in the

### The fourth booke

in the eares of an whole hundred persons, eche of theym occuppeng a severall place, and that a good dys-  
taunce a sundre. Of whiche two  
thynges (as natural and as comen  
as they both be) yet cā I neuer cease  
to wonder, for all the reasons that  
ever I redde of the phylosopher. And  
lyke wyse as I verely truste, that  
the tyme shall come, whan we shall  
in the clere syght of Christ godhed,  
se this great myracle soyled, and wel  
perceyue howe yt ys, and howe yt  
maye be, that his blessed bodye ys  
bothe in heuyn and in erth, and in so  
many places at ones: so thynke I  
verely that in the syght of hys god-  
hed than, we shall also perceyue a  
better cause of those two other thyng-  
es than ever any phylosopher hath  
hitherto shewed vs yet / or elles  
I wene for my parte I shall neuer  
perceyue



perceyue theym Well.

**B**ut nowe where as mayster  
Maskar mocketh myne argument,  
not wherch I made, but wherche hym  
selfe maketh in my name / and ma-  
keth yt feble for the nonce, that he  
maye whan he hath made yt at hys  
owne pleasure soyle yt, as chyldren  
make castelles of tyle sharden, and  
than make theym theyr passe tyme in  
the throwynge downe agayne: yet  
is yt not euyr so, so feble as his own,  
where he argueth in the negatpue,  
as I saie the sample for thaffyrma-  
tinue. for as for the tone that he ma-  
keth for me: though thar guement be  
nought for lacke of forme, yet hol-  
deth it somewhat so so, by the mater in  
that the consequent that is to wytte,  
that god may make one body to be at  
ones in many places, is what so euer  
mayster masker bable, a trouth with

R. S. out

The fourth booke.

out questyon necessary.

**B**ut where he argueth for hym selfe in the negatyue, by that that the bodyly substaunce of the face is not in the glasse, that therfore the bodyly substaunce of our sauoure Christe is not in the blessed sacrament: that argument hath no maner holde at all. for thantecedent is very trewe / and (excepte goddys worde be vntrewe) ellys as I haue all redy by the old holy expositours of the same, well and planely proued you, the consequent is very false.

**N**ow yf he wyl saye that he maketh not that argument, but vseth onely the face in the glasse for a sample & a sympleptude: than he sheweth hym selfe to playe the false shrewe, whan of my bypnyngge in the selfe same sample, he maketh that argument for me. And therfore now what  
Vppon

Upon those faces in the glasse, he  
maketh and faceth hym selfe that lye  
Upon me, and than scoffeth that I  
face out the trouth With lyes, and tha  
proueth neuer one: he doth but shew  
What pretie wordes he coulde speke,  
and how properly he coulde scoffe,  
yf the mater wolde serue hym.

¶ And yet I pray you good readers  
consyder well the wordes of that ar-  
gumēt that he maketh in myne name.  
we se many faces in many glasses: therfore may one  
body be in many places. Now spake not I  
you wote well of many faces sene in  
many glassys (as he bothe falsely &  
folysshely reherseth me) but of one  
face sene at onys in many glassys.  
for that is lyke to the mater. for like  
as all those glasses, whyle onely one  
man loketh in them / he seeth but hys  
owne one face in all those places / so  
be (as saynt Chrysostom declareth)  
all



### The fourth booke.

all the hostes of the blessed sacramēt  
beynge in so farre dystaunt seuerall  
places a sondre, all one Very Body of  
our blessed sauyour hym selfe, and  
all one hoste, one sacryfyce, and one  
oblacyon.

¶ And as properly as mayster mas  
ker scoffeth at that sample and symp  
lytude of the glasse: I wolde not  
haue mysse lyked myne owne wytte  
therin, yf thynuenepth therof had ben  
myne owne. for I fynde not many  
samples so mete for the mater, to the  
capacite of good and vnderned folke,  
as it is. for as for the poynt of which  
mayster Masket maketh all the dyf  
ficultye, that one substaunce beynge  
but a creature myghte be in many  
places at onys: euery man that is  
lerned seeth a sample that satisfieth  
hym shortely. for he seeth and per  
ceyueth by good reaso, that the soule  
ys vn

is vndiuifible and is in euery parte of the body, and in euery parte it is whole. And yet is euery member a seuerall place. And so is the blessed substance of the spirytuall body of Chrystes fleshe & his bones, whole in euery parte of the sacrament.

¶ But this sample of the soule can not euery man vnlearned conceiue and imagyne ryghte / but of the glasse bath for his capacite a more meete similitude, & that y in one poynt also doth more resemble the mater. for the soule forsaketh euery member y is cleene deuided from the body. But the blessed body of our saupour abydeth styll whole in euery parte of the blessed sacrament, though it be broken into neuer so many places / as the image and forme of the face abydeth whole styll to hym that byholde it, in euery parte of the broken glasse.

## The fourth booke.

glasse. And thus good readers as for  
thys sample and sympletyude of the  
face in the glasse, mayster Masket  
make for his folyshe facynge yt out,  
be myche ashamed yf he haue any  
shame, whan so euet he loketh on his  
owne face in the glasse.

¶ And for conclusyon, thys beyng  
of the body of Chyrste in dyuers pla  
ces at ones, syth the olde holy doc  
tours and sayntes sawe and percey  
ued, that the soule of euery man why  
che is a very substaunce, and perad  
uenture yet of lesse spirituall power,  
than the flesshe and bones of our sa  
uour Chyrste be now, and yet very  
flesshe for all that and very bones  
also styll: they reckened not that the  
beyng therof in dyuers places at  
ones, wolde after theyr dayes begyn  
to be taken for so straunge and harde  
a thyng as these heretikes make yt  
now.



The fourth boke cclxiitt.

no we. And therefore they made no-  
thyng so great a mater of that popnt/  
But the thyng that they thought men  
wolde moste meruayle of, Was the  
conuersyon and turnyng of the brede  
and the wyne into Chyestes very  
fleshe and bloud. And therefore to  
make that popnte well open, and to  
make it synke into mennys brestes:  
those olde holy doctours and sayntes  
(as I sayde in these wordes whiche  
maister masker mocketh) vsed many  
mo good samples of thynges done  
by nature.

But than were they no myracles  
sayth maister Masker. And what  
than good master Masker? Myghte  
they not serue to proue y god myghte  
do as mych by myracle, as nature by  
her comen course? Those wordes so  
were by maister masker (you se wel)  
very well and wysely put in.

The fourth boke

The .xxiii. chappyter.

**O** Ver this towarde the percey-  
uyng and bylyfse of that point  
of conuersyon of the brede and the  
wyne into the very flesshe and bloud  
of Chyrste: I sayd that those holy  
doctours and sayntes, vsed ensam-  
ples of other myracles done by god,  
and wyten in holy scrypture.

**N**ow at this word mayster mas-  
ter asketh me vnde versus: where one I pray  
you: you haue herd all redy good rea-  
ders in the .xv. chappyter of the fyrste  
boke, the wordes of that holy doctour  
saynt Cyrill, in whiche for the cre-  
dence of that point, that is to wytte  
the chaungynge of the brede and the  
wyne into Chyrstes flesshe and hys  
bloud, he bryngeth the myracles that  
god wrought in the olde lawe, as the  
chaungynge of the water into bloude,  
and

The fourth booke

cclxb.

and the chaungyng of Moses rodde  
into a serpent, and dyuers other chaū  
ges and myghty myracles mo.

**T**Yow haue herde also before, how  
saynt Chrysostome agaynste them  
wolde dowte, how Chyrste coude  
geue them hys flesshe to eate, sayeth  
forth the myracle of the multipleng  
of spue soups so sodaynly, to. xii bas  
ketes full more than the fuffycyent  
fedynge of spue thousand folke.

**T**here be so some verses yet may  
ster Masket, a mo than one miracle  
perdye, that those holy doctours and  
sayntes haue vsed in this mater of  
the blessed sacrament. And yet suche  
other mo shall I brynge you at ano  
ther leysout, ere I haue done wyth  
your second course, that it shall greue  
you to se them. And surely where  
properly you scoffe at me wyth my  
many facys in one hode; I haue here

L. in this



## The fyfth boke.

in thys fyrste parte all redy brought  
you for the trew fapth of the catho-  
lyke chyrche, agaynste your false he-  
resye, wherwith you wolde face our  
saupour out of y blessed sacrament:  
I haue brought agaynst you to your  
face, saint Bede and Theophilact,  
saint Austayne, and saint Gylap,  
saint Gyreneus, saint Cyrill, and  
sainte Chrysostome, so many suche  
good facys into this one hode, that at  
the shameful lyes y your shamelesse  
face can make, shall neuer agaynste  
these facys be able to face out the  
trouth. And thus ende I good rea-  
ders my fourth boke.

Dere endeth the fourth  
booke.

# The fyfth booke

and the laste of the  
fyrste parte.

## The fyrste chapyter.

**N**ow come I good  
chrysten readers  
to the last poynte  
that I spake of,  
the two contra-  
dyccons of myn  
owne, that may-  
ster Maser hath hyghly layed vnto  
my charge/ Whose wordes I shall  
good reders fyrst reherse you whose  
Lo these they be god saue them.

At laste note chrysten reader, that mayster More in  
the thyrde boke of hys confutacion of Tyndale, the  
249. syde, to proue saynt Johis gospel vnpersyte  
& insuffycient, for leuyng out of so necessary a poynt  
of our sayth, as he calleth the last souper of Chryste  
hys maundye: sayth that John spake nothyng at  
all of thys sacrament. And now se agayne in these

## The fyfth boke.

Hys letters agaynste fypth / how hym selfe byn-  
geth in Johā 6. cap. to impugne fypthes wytyng/  
and to make all for the sacrament, euen thus / **W**h  
fleshe is verely meate, and my bloude drynke. W  
lyke the man had there ouersette hym selfe forwile/  
the ponge man here causynge hym to put on his spec-  
tacles and pooze better and moze wysshely wyth his  
olde euen vpon saynt Johā's gospell to fynde that  
thyng there now wyten, whiche befoze he wolde  
haue made one of hys vnwyten verities. As yet yf  
he loke narrowly he shall espye that hym selfe hath  
proued vs by scripture, in the 37. lefe of his dyaloge  
of quod he and quod I our ladyes perpetuall Virgyn-  
nyte expownyng non cognosco, id est, non cognos-  
cam / whiche now wyten vnwyten verite he uom-  
bereth a tytell befoze amonge hys vnwyten vany-  
ters Thus maye ye se how thys olde holy byholder  
of the popes chyrche / hys wordes fyghte agaynste  
them selfe into his owne confusyon, in syndynge vs  
forth hys vnwyten wyten vanities verities I  
shalde saye. But returne we vnto the expownyng  
of saynt Johā.

**N**ow haue you good christen rea-  
ders herd his whole tale, concernyng  
my two contradyccyons. Of whiche  
twayne I wyll fyrst answere y last,  
that concerneth y perpetual Virginite  
of our lady. Which point I haue to-  
ched towarde the ende of the. xxv.  
chapiter



chappter of the fyrst boke of my dyaloge, wherein master masker mocketh me for *q* I and *q* he / and wolde I se well in no wyse; that in the rehersyng of a cōmunycacyō had byt wene my selfe & another man, I shold not for shame say *q* I and *q* he / but rather reherse our two talkyng, with quoth we and quoth she.

**I** haue also spoken of that poynt in mo places than one of my worke that I wrote of Tyndals confutacyon / whiche places who so lyst to rede shall fynde thys poynt of cōtradyccon answered all redy, y master masker now sayth to my charge dyspmylpyng such thynges as I haue answered it wyth.

And of this contradycccon I am so sore ashamed, y for all master maskers wordes eyn here before in my fyrst boke of this worke, I haue not

The fyfth booke.

letted the beste that my Wytte Wyll  
serue me this Vnderyten Verpte, to  
proue yet agayne By the selfe same  
place of saynte Lukes holy Writynge.

**F**or why, to save the trouth I do  
not so myche force to haue that arty-  
cle taken for an Vnderyten Verpte,  
With good catholyke folke for the  
mayntenaunce of my Word, as to haue  
it for the honour of our lady, taken  
a byleued for an Vndodred troth,  
With catholykes and those heretykes  
to, that Wyll take it for no such trouth  
but yf it be Wryten in scripture.

**N**ow doth the clere certayntye of  
thys artycle in dede depende vppon  
the tradycyon of thapostles, conti-  
nued in the catholyke chyrche. For all  
be it that my self thynke, that I fynd  
some Wordes Wryten in scripture  
that wolde well proue it / and vppon  
those Wordes lette not to Wryte myn  
owne

owne mynde, and dyuers olde holy  
doctours to: yet Whyle I se that holy  
saynt Hierome hym selfe, a man far  
other wyse sene in scripture than I,  
arguyng for the defence of that ar-  
tycle agaynst that heretyke Helui-  
dus dyd onely soyle the scriptures  
that Helindus layed agaynste it,  
and layeth no scripture hym selfe for  
p[ro]ofe of his part, but resteth therein  
to the authoryte of Christ catholyke  
chyrche, Whycher mayster Maser  
here calleth p[ro] antichryssen synagoge:  
I neyther dare nor wyl take so mych  
vpon my selfe, as to afferme surely  
that it is proued to be a wyten be-  
ryte. And this lacke of takynge so so  
myche vpon my selfe, is the thyng  
p[ro] mayster Maser calleth so shame-  
ful repugnaunce to my great cōfusiō.  
And therfore in that place of my  
dialoge, though I vpon that worde  
L.iii. of our



## The fyfth boke.

» of our lady, In what wise shall thys  
» thyng be done for I know not a man  
do reason and shew my mynde, that it  
proueth for this parte, as in dede me  
thynketh it doth: yet I am not so bold  
vpon myne owne exposicion therein,  
as to afferme that the scripture saith  
there opely & playnely, that she was  
a perpetuall Virgyne. For yf it hadde  
ben a very precyse playne euydent  
open profe of that mater, myne own  
mynde geueth me, y<sup>e</sup> saynt Hierom  
wolde not haue fayled to haue found  
it before me.

**I** shall also for this poynte haue  
maister masker hym self to say some  
what for me, though he do therein (as  
he is often wont to do) speke some  
what agaynst hym selfe. For he sayth  
here him self, y<sup>e</sup> if a mā loke narrowly  
than he shal espye y<sup>e</sup> I haue my selfe  
proued our ladyes ppetual Virginite.

Now

Nowe syth that mayster Maske  
sayth that a man cannot spyre yt but  
yf he loke narrowly: he sayth you se  
well hym selfe, that yt is no playne  
open prose. And than is yt no prose  
to them you wote well. For they re-  
ceyue no scripture for prose of any  
purpose, but onely playne open and  
euydent.

¶ And therfore by mayster Mas-  
kars owne tale, though I proued yt  
suffyciently a wyten veritie vnto  
good catholyques: yet rested yt vn-  
proued styll a wyten verite, vnto  
suche heretyques, and agaynst them  
ye wote well wrote I.

¶ Now be it here wyl I demaund  
of mayster maske touchyng the per-  
petuall virgynyte of our lady to be  
playnely wyten in holy scripture,  
Whether I proue that yornit well or  
not? If not/thā maye I well inough  
L B not

### The fyfth boke.

not withstandynge any such profe of  
myne, saye styl that it is an vnder-  
ten veryte. If he wyl confesse that  
I proue it well: I wyl be content with  
that prayse of hym selfe to abyde his  
rebuke of that contradyccyon. For  
I sette more as I sayde by the pro-  
fyt of his soule in fallynge from the  
contrary heresye to the ryght bylpyse  
of our ladyes perpetual vrgynrte,  
than I sette by myne owne prayse &  
commendacyon of abydynge well  
by my wordes.

But yet if he wyl allow my profe  
made of that poynt: I meruayle me  
mych but yf that he allow nowe my  
profe made for the blessed body of  
Christe present in the blessed sacra-  
ment. For I am very sure I haue  
proued mych more clerely, by myche  
more open and playne wordes of the  
scripture, and the sense of those wor-  
des



des by dyuers olde holy doctours  
other maner of men than my self, that  
I haue pved or any man elles, & ppe  
tuall Vyrginite of our blessed ladye.  
**T**Howe be yt of trouthe though I  
proued wel that poynte of the perpe  
petual Vyrginite of our ladye, to be a  
Veritie Wryten in scripture, and that  
many other also proued yt mych bet  
ter than I, as I thynke there do/  
and that my selfe hadde affermed yt  
neuer so strongely for neuer so clere  
a Wryten Veritie: yet syth Wyllyam  
Tyndale agaynste whome, I spe  
cially wrote, taketh yt, as in his Wry  
tynges well and playne appereth, for  
no Wryten Veritie, and yet agreeth  
that yt is to be beleued, but not of ne  
cessyte / and yet after vppon hys  
owne wordes I proue hym that of  
necessyte to: I maye wythoute a  
ny contradyccon or repugnaunce at  
all

### The fyfth boke.

all, save yt agaynste hym for an Un  
Wryten Veritie, for as myche as hym  
selfe so taketh yt.

**M**oreouer all the prose that I  
make of our ladyes perpetual Virgi  
nyte, is no more, But that she was a  
perpetual Virgynne except she brake  
her Vowe. And surely as I save, yt  
semeth to my selfe that I proue this  
Very clerely. And this beynge pro  
ved, is in dede ynough to good chris  
ten folke, for a ful prose that she  
was a perpepetual Virgynne. But  
yet Vnto these heretiques agaynste  
Whome I wrote, syth they set nought  
by Vowes of Virgynnyte, but save  
that they that make theym do bothe  
Unlawfully make theym, and maye  
Whan they wil lawfully breke them/  
and þ therefore freres may rûne oute  
of relyggon and wedde nunnes: this  
prose of myne ys to theym no maner  
prose

The fyfth boke cclxxi.

prose at al. And therfore I maye  
to theym wythoute contradyccyon or  
repugnaunce, laye yt for an vndisput  
ten veritie styl.

And thus I trust you se good rea  
ders, that as for this repugnaunce  
turneth to mayster Maskers confus  
sion and not myne.

The secunde chapyter.

**N**ow come I than good rea  
ders to the tother contradyccy  
on that he sayeth agaynst me, his wor  
des wherin, byfore myne answer  
I praye you rede ones agayne. And  
lest ye sholde be loth to turne backe  
and seke theym/ here shall you haue  
them agayne, so these they be.

At laste note chrysten reader, that mayster More in  
the thyrde boke of hys confutacyon of Tyndale, the  
249. syde, to proue saynt Johnes gospell vnperfeyte  
& insufficyent, for lenyng out of so necessary a popnt  
of our sayth, as he calleth the last souper of Chryste  
hys maundye: sayth that John spake nothyng at  
all of thys sacrament. And now se agayne in these  
hys



## The fyfth boke.

His letters agaynste fypth / how hym selfe byn-  
geth in Johā 6. cap. to impugne fypthes wytyng /  
and to make all for the sacrament, even thus / My  
fleshe is verely meate, and my bloude drynke. By  
lyke the man had there ouersette hym selfe forwile /  
the pence man here causynge hym to put on his spec-  
tacles, and pooze better and moze wysshely wyth his  
olde epen vppon saynt Johā's gospel to fynde that  
thyng there now wyten, whych befoze he wolde  
haue made one of his vnwyten verities.

¶ When my selfe good reader redde  
fyste these wordes of his, all be it  
that I was sure ynough, that in the  
thing that I purposed there was no  
repugnaunce in dede: yet seynge that  
he so dyslygently layed forth the lese  
in whych my faute shold be founde,  
I very playnly thought that I had  
not so circumspectely sene vnto my  
wordes as wysedome wolde I shold.  
And taking therfore myne ouersyght  
for a very trouth, I neuer vouche-  
faufede to tourne my booke and  
loke.

But afterwarde yt happed on a day  
I sayd

The fyfth boke cclxxii.

I sayde in a certayne company, that  
I was somewhat sorre, that yt hadde  
myse happed me to take in this one  
poynte no better hede to myne hand,  
but to wyte therin two thynges re-  
pugnaunt and contrary. Where vnto  
some of theym made answer, y<sup>e</sup> such  
a chaunce happeth sometyme ere a  
man be ware in a longe worke. But  
yet quoth one of theym a gentyl  
woman, haue you consydered well  
the place in your boke, and sene that  
he sayth trouthe. Nay by my trouthe  
quod I that haue I not. For yt pra-  
keth me to loke vppon the place as  
gayne now whan yt ys to late to  
mende yt. For I am sure the ma<sup>n</sup>  
wolde nat be so madde, to name the  
very lese, but yf he were well sure  
y<sup>e</sup> he sayd trew. By our lady q<sup>ue</sup>n she,  
but syth you haue not looked yt your  
selfe

The fyfth boke.

selfe, I Wyl for al the lese layed out  
By hym, se the thynge my selfe ere I  
Byleue his Wrytynge, I knowe these  
felowes for so false. And ther wyth  
al she sent for the boke, and turned to  
the Verp. 249. syde, and wyth that nō  
ber marked also. And in good fayth  
good readers, there founde we no  
suche maner mater, neyther on the  
tōne syde of the lese nor on the tho-  
ther.

Howe be yt of trouth I can not  
denye, but that in a syde after mysse  
marked with the nōbre of .249, why  
che sholde haue ben marked wyth the  
nomber of .259, there we founde the  
mater in that place. But therein found  
we the moste shamefull, eyther fo-  
ly or falsed of mayster Maske, that  
euer I saw lyghtly in any man in my  
lyfe. Whych bpcause ye shal not seke  
farre to fynde: I shal reherse you  
here



Here the very wordes of that place.

So good readers these they be.

But now bycause of Tyndale, let vs  
take some one thing. And what thing  
rather then the last souper of Chryst,  
hys maundye with his apostles, in  
whiche he instituted the blessed sacra-  
ment of the aulter hys owne blessed  
body and bloode. Is this no necessa-  
ry poynt of fayth? Tyndale can not  
denye it for a necessary poynt of faith  
& though it were but of his owne false  
fayth, agreynge with Luther, Hups-  
kyn, or Synglyus. And he can not  
saye that saynt Iohn speketh any  
thyng therof, specyally not of the in-  
stitution. Nor he can not saye that  
saynt Iohn speketh any thyng of the  
sacrament at all, syth that hys secte  
expresly denyeth, that saynt Iohn  
ment the sacrament in hys wordes  
whete he speketh expresly therof in  
the. vi. chappter of his gospell.

Where haue you euer good chry-

sten

sten

**The fyfth booke.**

Then readers seme any fonde feto be  
byfore this, handle a thyng so false  
ly or so folyshely, as maister maskar  
here handeleth this. He telleth you  
that I sayde here, that saynt John  
spake nothyng of the sacrament at  
all. Nowe you se that mayster  
Maskar in that poynte bylyeth me.  
For I sayd not here that saynt John  
spake nothyng therof, but fyrste I  
sayde there that Tyndale agaynste  
whome I there wrote, could not say  
that saynte Johñ wrote any thyng  
of the blessed sacrament, specially  
not of the mystyucyon therof. And  
this is very trouthe. For as tou  
chyng this mystyucyon therof at Chry  
stes laste souper and maundy, ney  
ther Tyndale nor no man ellys can  
saye that saynte Johñ any thyng  
wrote therof in his gospel.

Then sayde I farther there, (as  
you

The fyfth boke cclxxiii:

you se) not that saynte Iohn spebeth  
nothyng of the sacramēt, but y Tyn  
dale can not saye that saynte Iohn  
spebeth of the sacrament any thyng  
at all. And that I ment not in those  
wordes, to saye myne owne selfe  
that saynte Iohn spake nothyng  
therof: I declare playnely there  
forth wyth, by that I shew the cause  
why Tyn dale can not say that saynt  
Iohn spake any thyng of the sacra  
mēt at all, that is to wyte bycause that  
al his sect expressely denyeth, that a  
ny thyng was ment of the sacramēt  
in the wordes of Chyeste wyrtten in  
the vi. chapyter of saynt Iohn.

By this ye may se playnely good  
readers, that mayster Naske playn  
ly helpe me. for I sayde not my  
selfe that saynt Iohn spake nothyng  
of the sacrament / but that Tyn dale  
bycause of thoppynyon of all his secte

¶ ii. in that



1133 The fyfth booke.

in that poynt, coulde not saye & saynt  
Johā spake any thyng therof. Which  
was ynough for my purpose, whyle  
Tyndale was the man agaynste  
whome I wrote, though my selfe  
wolde for myne owne parte saye the  
contrary. For yt is þe kynde of argumēt  
that is in the scoles called argumentū  
ad hominē. And thus you se good re-  
ders, mayster Mascar in this thyng  
eyther shamefully ifalse, or very  
shamefully folish/shamefully false,  
if he perceyued & vnderstode my wor-  
des, and than for al that thus bypeth  
me/shamefully folyshe yf the thyng  
beyng spoken by me so playne, his  
wyt wold not serue hym to perceyue it.  
¶ But now as clere as ye se the ma-  
ter all redy by this, to thētent yet that  
mayster Mascar shal haue no mater  
left hym in all this word to make any  
argument of for hys excuse therein:

ced

rede my wordes agayn good reders,  
and byd maister Maske make wel  
my wordes therein, where I saye ex-  
pressely that saynte Iohn spake ex-  
pressely therof in the .vi. chappter of  
his gospel. For these wordes are as  
you se there the very last word of all  
Roz Tyndale can not say, that saynt  
Iohn speketh any thyng of the sacra-  
ment at all, syth that his sect expresse-  
ly denyeth that saynt Iohn ment the  
sacrament in his wordes (where he  
speketh expressely therof) in the .vi.  
chappter of his gospell.

Whose wordes are these: where he  
speketh expressely therof: Are not  
these wordes myne: And do I not in  
these wordes expressely say, y saynte  
Iohn expressely speketh of the bles-  
sed sacrament in the .vi. chappter of  
his gospel, in whych place Tyndals  
secte saith expressely that he nothyng  
spake therof. And now saith M. mas-  
ke iii. kar that

**The fyfth boke**

hæ that I sayde there, that saynte  
Johñ spake nothyng therof at all.  
And layeth it for a foule repugnance  
in me, that in my letter agaynst Jcylth  
I saye therof the contrary.

**B**ut howe mayster maske:  
What haue you now to saye: Wylth  
What shamefui shylt Wylth your sham  
lesse face, face vs oute this foly she  
lye of yours, that you make vpon  
me here: If you lyed so loude Wylth  
tyngly: howe can you lōke that any  
man shold trust your worde: If for  
lacke of vnderstandyng: howe can  
you lōke than for shame that any man  
sholde truste your Wylth: Why sholde  
we thynke that your Wylth Wylth perse  
into the perceyuyng of harde word  
in the holy scripture of god, whan yf  
Wylth not serue you to perceyue suche  
pore playne wordes of myne.

**E**ye Wylth that the yonge man hath  
here



The fyfth booke. cclxxvi.

Here made me done on my spectacles  
and loke more wyshly on the mater,  
to fynde now writen therein the thyng  
that I sayde byfore was not wyrtten  
therin. But now we muste you loke  
more wyshely vppon my wordes, on  
whych you make here so loude a spe,  
and pore better on theym wyth your  
spectacles vppon your Maskars  
nose.

**T**he wyfte ones a good felow, whyp-  
che whyle he daunsed in a maske, vpon  
goldenesse that no man coulde  
haue knowen hym, whan he percey-  
ued that he was well espyed by hys  
euyl fauored daunsynge: he waxed  
so ashamed sodaynly, y he softly said  
vnto his felowe, I pray you tell me  
doth not my visour bloshe rede? Now  
surely good ceder, M. maskar here,  
yf he were not vtterly paste shame,

M. iiii. hath

**The fyfth boke**

hathe cause ynough to be in thys  
poynt so sore ashamed, that he myght  
wene þy glowyng of his vpsage shold  
eunperse thowd his visor, & make  
it rede for shame. ¶ Thus haue  
I now good chrissten readers, answe  
red at the full in these fyue boke of  
my fyrst parte, the fyrst part of may  
ster maskars worke / and taken vp the  
fyrst course of mayster maskars sou  
per, whych he falsely calleth the last  
souper of the lord / whyle he hathe  
with his own porsened cokery, made  
yt the souper of the deuyt. And yet  
wold the deuyt I wene dysdayne to  
haue his souper dressed of such a rude  
ruffyn, suche a scald Colyn coke, as  
vnder the name of a clecke, so ryba  
drousely capleth agaynst the blessed  
bodye of Chyste in the blessed sacra  
ment of thauter.

The fyfth booke cclxxviii.

The.iii.chapter.

**B**ut one thyng wyll I yet re-  
herse you, that I haue hitherto  
differred, that is to wytte my  
fyfste argument agaynst fypth, whiche  
(as I shewed you before) may-  
ster Maske lette go by, as he hath  
done many thynges mo, and made as  
though he saw them not. That ar-  
gument good readers was thys,

In this herespe besyde the comen  
sayth of all catholyke chrysten regy-  
ons, the expolycyōs of al the old holy  
doctours & sayntes be clere agaynste  
fypth, as whole as agaynste any he-  
retike that euer was hitherto herd of.  
For as for the wordes of Chryste of  
whiche we speke touchynge the ble-  
sed sacrament/ though he maye fynd  
some olde holy men that bysye the  
lyttel sence doth expowne the in an  
allegorpe, yet he shal neuer fynde any  
M. V. of them



The fyfth boke.

of them that dyd as he doth now after  
wicliffe, Erolampadius, Tyndale, &  
Sutnglius, Denye the lyterall sence/  
and say that Chyste ment not that it  
was his very body & hys very blood  
in dede/ but the olde holy doctours &  
expolptours bysyde all suche allego-  
ryes, do playnely declare & expoune,  
that in those wordes our saupour as  
he expzessely spake, so dyd also well  
and playnely mene, that the thyng  
whych he there gaue to his discyples  
in the sacrament, was in very dede  
hys very flesh and blood. And so dyd  
neuer any of the olde expolptours of  
scripture expowne any of those other  
places in whiche Chyste is called a  
byne or a doze. And therfore it appe-  
reth well, that the maner of spekyng  
was not lyke. For yf it had/ thā wold  
not the olde expolptours haue vled  
suche so farre vnylike fallyon in the  
expownyng of them.

¶ This Was so good readers the  
fyfthe

fyfste argumēt of myne that maister  
 Maister mette with, and whiche he  
 sholde fyfste therfore haue soyled.  
 But it is suche as he lysted lytle to  
 loke vppon. for where as he maketh  
 mych ado to haue it seme that bothe  
 these wordes of our sauyour at hys  
 laste souper, this is my body, and his  
 wordes of eatynge of his fleshe, and  
 drynkyng of his bloude, wyten in  
 the syxte chapyter of saynte Iohn,  
 sholde be spoken in a lyke phrase and  
 maner of spekyng, as were his other  
 wordes, I am the doore and I am the  
 very vyne: I shewed there vnto  
 Ieremye (whome maister maketh as  
 though he wolde defende) &  
 by the xpoſycydes of all the olde holy  
 doctours & sayntes & haue expounded  
 all those .iii. places before, & differēce  
 well appereth, syth none of them de-  
 clare hym to be a very material doore,  
 nor

## The fyfth boke.

nor a naturall Very Vine. This saith  
no man not so myche as a Very natu-  
rall sole. But that in the sacrament  
is his Very naturall body, his Very  
fleshe and his bloude, this declare  
clerely all the olde holy expositours  
of the scripture, whiche were good  
men and gracouse, wise and well  
lerned bothe. And therefore as I sayd  
the differēce may sone be perceyued,  
but yf mayster master lyste better to  
byleue hym self than all them. Which  
yf he do (as in dede he doth) than is  
he myche more sole than a naturall  
sole in dede.

¶ For as for his. iii. places of saynt  
Austayne, Tertulpane, and saynte  
Chrysostome, whom he byngeth in  
his secunde parte: I shall in my se-  
cunde parte in takynge vp of his se-  
cund course, whan we come to frute,  
pace hym I warraunt you those thre  
perys



perys so nere, that he getteth not a good morcell amonge them. And yet peraduenture ere I come at it to.

**F**or so is it now good reders, that I very certaynly knowe, that y<sup>e</sup> boke whiche J<sup>e</sup>ryth made faste agaynst the blessed sacrament, ys come ouer into thys realme in prente, and secretly sent abroad into the bretherens handes, and some good systers to. And for as much as I am surely enformed for trouth, that J<sup>e</sup>ryth hath in to that boke of his, taken many textes of old holy doctours wplyp handeled by false frere Guyssyn byfore, to make it falsely seme that tholde holy doctours and sayntes were fauourouse of the<sup>r</sup> false heresye: therfore wyl I for the whyle sette mayster maskers secund part asyde tyll I haue answered that pestylent peupshe booke of J<sup>e</sup>ryth/about which I purpose to

## The fyfth booke

to go as soone as I can gete one of them/whych so many bepng abroad, shall I truste not be longe to. And than shal I by the grace and helpe of almyghty god, make you the folp & the falsshed of fyrth and frece Dyrly kyn bothe as open and as clere, as I haue in thys booke made open and clere vnto you, the falsshed and the folp of mayster Masster here.

¶ And where as I a yere now passed and more, wrote and put in prynte a letter agaynst the pestilent treatyse of Iohn fyrth, whych he than had made and secretely sent abroad amonge the bretherne agaynst the blessed sacrament of thaulter, which letter of myne as I haue declared in myn apology, I nathelesse caused to be kepte styll and wolde not suffre it to be put out abroad into euery mannes hande, bcause fyrthes treatyse  
was

Was not yet at that tyme in prente: yet  
now syth I se that there are comen  
ouer in prente, not onely fyrthes bo-  
ke, but ouer that this mashes boke  
also / and that eyther of theſe bothe  
bokis maketh mencyon of my ſayde  
letter, and wolde ſeme to ſople it,  
and ſaboreth ſore there about: I do  
therefore now ſuffre the prenter to  
putte wyth thys boke my ſayd letter  
also to ſale.

¶ And for as myche also as thoſe  
authorytes of ſaynt Auſtyn, ſaynt  
Chryſoſtome, and Turtuliane,  
whych maſter maſker layeth in hys  
ſecunde parte, I ſhall of ſpkelphed  
fynde also in fyrthes boke, and ther-  
fore anſwere theſe there, and all  
maſter Maſkers whole mater to,  
before I retourne to his ſecund part,  
whych yet I wyll after all thys  
god



## The fyfth boke

(god Wyllynge) not leue nor let go so:  
in the meane While may mayster mas  
kar (syth it is as he saith so great plea  
sure to hym to be Wryten agaynst; ha  
upnge as he hosteth all solucyons so  
redely) loke and assay Whither he can  
sople these thynge's Wpth Whych he  
haue in this fyrst parte ouethrowen  
his whole heresye, and proued hym  
Very playne, a Very false folle, all re  
dye. Of Whose false Wply folly to be  
Ware our forde geue vs grace / and  
of all suche other lyke, Whych With  
folyshe argumentes of theyre owne  
blynde reason, Wresting the scripture  
into a Wronge sense, agaynste the Ve  
ry playn wordes of the text, agaynst  
the pposicions of all the olde holy  
sayntes, agaynste the determynacy  
ons of dyuers whole generall coun  
sailes, agaynste the full consent of  
all trewe chrysten nacyns this .xv.  
hundred

Hundred yere before theye days, and  
agaynste the playne declaracyon of  
almighty god hym self, made in eue  
ry chrysten countrey by so many playn  
open myracles, labour now to make  
be so folyshely blynde and madde,  
as to forsake the very trewe catholike  
fayth, forsake y socyetie of the trewe  
catholique chyrche, and wyth sundry  
sectes of heretike fallē out theof, to  
set both holy dayes & fastyng dayes at  
nought, & for the deuylls pleasure to  
forbere & abstayne from all prayer to  
be made either for soules or to saynt  
iest on our blessed lady y immaculate  
moether of Chryste, make moches at  
all pylgrymages, and ccepyng of  
Chrystes crosse, the holy ceremonies  
of the chyrche and the sacramen  
tes to, turne theym into treflyng,  
wyth lykenyng theym to wyne gar  
landes and ale polys/and fynally by

¶

the

## The fyfth boke

these wayes in the ende and conclusy  
on, forsake our sauour hym selfe  
in the blessed sacramente / and in stede  
of his own blessed bodye & his blood,  
wene there were nothyng but bare  
brede and wyne, and call it ydolatre  
there to do hym honour. But woo  
may suche wretches be. For this we  
may be sure, that who so dyshonour  
god in one place wyth occasyon of a  
false fayth: standynge that false by  
lyfe and in ydelyte, all the honour that  
he dothe hym any where besyde, ys  
odrouse and dyspyghtfull and reiec  
ted of god, and neuer shall saue that  
faythlesse soule from the fyre of hel.  
from whiche our lord geue theym  
grace trewely to tourne in tyme, so  
that we and they to gether in one ca  
tholyque chyrche, knytte vnto god  
to gether in one catholyque fayth,  
fayth I saye, not fayth alone as  
they.



they do, but accompanied wyth good hope, and wyth her chiefe syster Well Workynge charytie, maye so receyue Chrystes blessed sacramentes here, and specially that we may so receyue hym selfe, his very blessed bodye, very fleshe and blood, in the blessed sacrament our holy blessed hostyll, that we maye here be wyth hym incorporate so by grace; that after the shorte course of this transitorye lyfe; wyth hys tender ppyte powdered vpon vs in purgatorye, at the prayour of good people, and intercessyon of holy sayntes, we maye be wyth them in theyr holy felishyppe, incorporate in Chryste in hys eternall glorie Amen.

finis.

# The fautes escaped in the p[re]ntp[ri]nge of thys booke

In the p[re]face  
fo. pag. li. the fautes. y amendm[en]tes.

p[re]li.	ii. i.	hys sp[ec]te	the sp[ec]te
p[re]lii.	i. p[re]p.	fashed	falsheb
p[re]lii.	ii. iii.	fashed	falsheb

## In the booke.

p[re]li.	i. p[re]lii.	for the	fro the
p[re]lii.	ii. p[re]lii.	meat	mete
p[re]lii.	i. ii.	meat	mete
p[re]lii.	ii. p[re]lii.	could	coude not
p[re]lii.	i. p[re]lii.	significant	signanit
p[re]lii.	i. p[re]lii.	onele	onely
p[re]lii.	i. p[re]lii.	syddp[ri]ng	syddp[ri]nge them
p[re]lii.	i. p[re]lii.	furst the	the
p[re]lii.	i. p[re]lii.	wppch	whych
p[re]lii.	ii. iii.	sapth	sapth
p[re]lii.	ii. ip.	some, as such	some such
p[re]lii.	ii. p[re]lii.	is	it is
p[re]lii.	ii. p[re]lii.	hpyng	gpyng
p[re]lii.	i. p[re]lii.	doctours	doctours
p[re]lii.	i. p[re]lii.	quem	quam
p[re]lii.	ii. iii.	how saynt	saynt
p[re]lii.	ii. i.	unto the	vn the
p[re]lii.	i. p[re]lii.	bathe he	he, bothe
p[re]lii.	ii. p[re]lii.	hewys	hewys
p[re]lii.	ii. p[re]lii.	thynget	thynget
p[re]lii.	ii. p[re]lii.	hose	chose

# fo. pag. li. the fautes. p amendemētes

cii.	i. xi.	preasely	preysely
cvi.	i. vii.	such	shulde
cix.	ii. ix.	so vouchsane	Vouchesane
cix.	ii. vii.	By these	By the
cx.	i. vii.	pous	pon
cxi.	ii. viii.	thexposcyon	hys exposcyon
cxi.	i. xvi.	gentyll	gentyll
cxxviii.	ii. ix.	vii. chapyter	vi. chapyter
cxxv.	i. ix.	ge	he
cxxvi.	ii. xii.	ix. chapyter	viii. chapyter
cxxvii.	ii. xii.	x. chapyter	ix. chapyter
cxxviii.	ii. i.	and not dwell	and dwell
cxxvii.	i. x.	xi. chapyter	x. chapyter
cxxix.	i. v.	xii. chapyter	xi. chapyter
cxi.	i. xviii.	xiii. chapyter	xii. chapyter
cxi.	i. xv.	quod tradidi	quod et tradidi
cxi.	ii. xiii.	be be	he be
cxi.	i. xiii.	wozde	wozde
cxxix.	i. xvii.	the were	they were
cxxxi.	ii. xv.	in ded	in dede
cxxxi.	ii. xiii.	wozd	wozld
cxxxi.	i. vi.	plapnte	piapne
cxxxi.	i. xiii.	hadelynge	handelynge
cxxxi.	ii. xi.	gospell	the gospell
cxxxi.	ii. xvii.	Ammon	Ammon
cxxxi.	i. vi. xvii. xviii.	Ammon	Ammon
cxxxi.	i. vi. xviii.	Asolon	Absolon
cxxxi.	ii. iiii.	that parable	that it was but a parable
cxxxi.	ii. xviii.	Understādeþ	understādeþ the all
cxxxi.	ii. vi.	Lut	But
cxxxi.	i. vi.	wozd not	wozde of god not



fo. pag. li. the fautes. p amendemetes

ccix.	ii. p. p.	inspyture	inspytute it
ccx.	i. i.	eate fleshe	eate hys fleshe
ccxi.	ii. iiii.	shode	sholde
ccxviii.	i. ix.	the were	they were
ccxviii.	ii. iii.	lynynge	lynge
ccxix.	i. xiii.	thys body	his body
ccxxi.	i. v.	ta all	in all
ccxxi.	ii. vi.	bylenes	byleners
ccxxiii.	i. xvii.	face in	face it
ccxxiii.	ii. iiii.	scriptures	scripture
ccxxiii.	ii. xiii.	mapster	that mapster
ccxxvii.	i. vi.	the be	they be
ccxxv.	i. xlii.	vowes	bowes
ccxxv.	ii. xvi.	the maters	these maters
ccxxvi.	ii. xii.	dispute pylgryma.	dispyse pylgrym.
ccxxi.	i. iiii.	places as	places in erth as
ccxxi.	ii. xvi.	and to	and not to
ccxxvii.	i. xix.	lambe	lame
ccxxi.	i. xvii.	And he	And yf he
ccxxiii.	i. xix.	places	partes
ccxxiii.	ii. xvi.	wozd	wozde
ccxxix.	i. xvii.	faucrouse	faucrouse

**Sy Thomas More knyght**  
**to the chysten reader.**

**A**fter these fautes of the prenter  
escaped in this boke, I shall not  
let good reders to geue you lyke  
warnyng of one faute of myne own,  
escaped me in my boke laste put forth  
of the debellacyon of Salem and Bi  
zance. In the. xiii. lefe wherof, and in  
the fyrste syde, cancell and put oute  
one of those ouersyghtes that I laye  
to the pacifyer, in those .ix. lynes, of  
whyche the fyrste is the .ix. lyne of the  
same syde, and the laste is the .xviii.

For of trouth not y pacifyer but my  
selfe was ouersene in that place with  
a lytle haste, in mynse remembryng  
one worde of his. For where as he  
sayth in the person of Byzance, in the  
thyrde lefe of Salem and byzance.

I wyl cause yt to be wryten into this dyalogge word  
for word as yt is come to my handes: I forgate  
whan I answered yt that he sayde,

as it

as yt is come / & toke it as though he sayd  
as yt cometh to myne handes.

And therfore albe yt that I haue  
knownen many that haue rede yt, of  
whych I neuer founde ony þ found  
yt: yet syth yt happed me lately to  
loke theron & fynde myne ouersyght  
my selfe, I wolde in no wyse leue yt  
good reader vntreformed. For neuer  
purpose whyle I lyue, where so euer  
I maye perceyue, eyther myne aduer  
sarpe to saye well, or my selfe to haue  
sayde otherwyse, to let for vs both in  
dyfferently to declare and say the  
trewth.

And surely yf they wold vse the self  
same honest playne trewth towarde  
me: you sholde sone se good readers  
all our contencionys ended. For than  
shold you se, that lyke as I haue not  
letted after myne apology, to declare  
that Tyndale had somewhat amen  
ded and aswaged in one poynte, bys  
fornate euyl assertions concernyng  
satysfac=



Satysfactyon: so shold he confesse the  
trouth that I had trewly touched  
hym/ and that hym selfe had soze er-  
red, as well in the remanaunt therof  
as in all his other heresyes. And tha  
also, lyke as I let not here for the pa-  
cyfiers parte to declare my self ouer  
sene wyth haste in this one poynt: so  
shold he not let wel & honestly to say  
þ trouth on the tother syde, & confesse  
hym selfe very farre ouersene with  
longe leysoure, in all þ remanaūt by  
syde. I saye not in all that he sayth,  
but in al that is debated betwene vs.

I wote well the beste horse were he  
which were so sure of fote that conne  
he neuer so faste wolde neuer in hys  
lyfe neyther fall nor stūble. But syth  
we can fynd none so sure: that horse  
is not mych to be mysselyked, which  
that with corage & pryckyng forth in  
haste, happyng for all his four fete  
sometyme to cache a fall, geteth vp a-  
gayne lyghtly by hym selfe, wythout  
touche

toucher of spurres or any checke of the  
byddell. No no: yet that horse to be  
caste awaye neyther, that getteth vp  
agayne apace with the cheke of them  
bothe. Now lyke as wyth the best  
kynde can I not compare: so of the  
thynde sorte at the leste wyse wyll I  
neuer fayle to be, that is to wyt ryse  
& reforme my self, whā any man shew  
me my fault. And as nere as I cā wil  
I serche thē/ & as sone as I spye thē,  
befo:re any man controll them, aryse,  
and as I now do myne owne selfe re  
forme theym. whyche kynde ys you  
wote well nere vnto y<sup>e</sup> beste. But yet  
on the tother syde, of all myne aduer  
saries could I neuer hytherto fynde  
any one, but whan he catcheth ones  
a fall, as eche of theym hath caughte  
full many, there lyeth he styll tumb  
lyng & troltryng in myre, and ney  
ther spurres no: byddell can one ynche  
preuayle / but as though they were  
not fallē in a puddle of dyt, but rub  
bed

bed & layed in lytter vnder the man-  
ger at theyre ease, they whyne & they  
byste, and they kycke, and they spurne  
at hym that wolde helpe theym  
vyppre. And þis is yet a fourth  
kynde, the wurste ye  
wote well that  
can be. .

..

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Cum pꝛiuitlegio.